

T H E
CRITICAL REVIEW.

For the Month of *January*, 1770.

ARTICLE I.

Historical Memorials. By Sir David Dalrymple. 4to.—Sold
by Balfour, at Edinburgh.

TH E S E memorials appear to have been printed occasionally, and at different times; they are concerning,
First, The provincial councils of the Scottish clergy, from the earliest accounts to the æra of the reformation.

Second, Canons of the church of Scotland; drawn up in the provincial councils held at Perth, A. D. 1242, and A. D. 1269.

Third, An examination of some of the arguments from the high antiquity of *Regiam Majestatem*; and an enquiry into the authenticity of *Leges Malcolmi*.

Fourth, A catalogue of the lords of session, from the institution of the college of justice, in the year 1532, with historical notes.

The author of these pieces, who is likewise a senator of the college of justice in Scotland, and an excellent antiquary, acknowledges that the history of the church of Scotland, during remote ages, is involved in impenetrable obscurity; and that his intention is not to enter into any field of controversy on that head. “Most of the incidents, says he, which I am to relate, are little known; some of them are curious; and, as I have no hypothesis to maintain, they will all be impartially related.”

The first provincial council mentioned by this author is said to have been held under Constantine king of Scotland, and
Vol. XXIX. *January*, 1770. B Kel-

Kellach, bishop. The learned editor has not informed us, whether this Constantine was the second of that name, who began his reign, according to the Scotch historians, in 858. Be that as it will, he is inclined to think that the *Mons Credulitatis* at Scone, is the same with the *Mons Placiti* at the same place retained by Malcolm Mac Kenneth, when he generously parcelled out all Scotland among his vassals. We believe it would be no difficult matter to prove that the *Mons Credulitatis* was a very different place from the *Mons Placiti*; and unimportant as the difference appears at present, it might perhaps serve to elucidate the nature of that very extraordinary present which Malcolm made to his people, or, as this editor pleases to call them, his vassals. Without disputing the *Mons Credulitatis* to have been the mount of faith, it is without all doubt that the moot hill is entirely a Saxon word for *Mons Placiti*, or the mountain of pleas or debates, called in Saxon *motes*; and we believe that the Scotch to this very day, retain the term of the Moot Hill of Scone. The want of historical evidence prevents us from examining whether Malcolm, if he made such a distribution, did not oblige his *vassals* to repair to this judicial, and perhaps legislative hill, which he is said to have reserved for his own use, in order to make them swear to the terms upon which they were to hold their lands. We know not, nor is it very material, whether any appearance of that hill now remains; but it is beyond doubt, that most sovereign princes of those ages chose some eminence by way of suggestion, either natural or artificial, be it ever so trifling, on which they placed the royal throne, and held their *motes* or courts of justice; all, however, we have said on this head is mere matter of conjecture and analogical enquiry.

This author is of opinion that the account of Alexander II. king of Scotland having, in 1237, refused to suffer a pope's legate to enter his dominions, because no legate had ever been admitted into his kingdom, is erroneous; as legates had held councils in Scotland before, particularly in 1221, at Perth, for which he quotes the chartulary of Murray. This certainly is a strong authority, if that chartulary is authentic, or if the priest entered Scotland with legantine powers. If the words of Matthew Paris are properly considered, Alexander might mean no more than that none of his predecessors had *willingly* suffered a legate to enter their kingdom. Perhaps the king understood by a legate only a Roman tax gatherer, sent to fleece his people as he had done the English.

In the remaining part of this dissertation the reader, who is fond of Scotch ecclesiastical history, will find many excellent observations upon the inaccuracy of its authors and compilers as well

well as upon the general state of that church, before and at the time of the Reformation. An English reader, however, who has the least curiosity concerning the ancient state of the drama in that country, must be agreeably amused with the following quotation.

‘ From the time of the Reformation, it is supposed that every ordinance of the church is known, and every historical fact, concerning the church, ascertained; and yet how few are there who ever perused the *Book of the universal kirk*, in which many ordinances and historical facts, not to be found elsewhere, are recorded,

‘ I subjoin a specimen of curious particulars in it, all relating to one subject,

‘ March 1574. “ It is thought meit and concludit, that na clerk-playes, comedies or tragedies, be maid of the canonical scriptures, new as auld, on Sabbath-day nor wark-day, in time coming: The contraveners hereof, if they be ministers, to be secludit fra the function; and if they be utheris, to be punished be the disci- line of the kirk. And ordaines an article to be given into sick as sits upon the policie, that for uther playes, comedies, tragedies, and utheris profaine playes, as are not maid upon authentic pairtes of the scriptures, may be considered before they be proponit publickly; and that they be not played upon the Sabbath dayes;” p. 145.

1576. “ The assembly refuses to give liberty to the Bailie of Dunfermline, to play upon the Sunday afternoon a certain play, whilk is not made upon the canonical parts of scripture, in respect of the act past in the contrair;” p. 161.

1577. Proposal to the Regent, “ That his Grace would discharge the plays of *Robin-huid*, *King of May*, and sick utheris, on the Sabbath day;” p. 168.

1579. Quær. from the synodallis. “ Quhat ought to be done to sik persones, that after admonition, will pass to May-playes; and specially elders and deacones, and utheris quha beares offices within the kirk? Ans. They aucht not to be admittit to the sacraments without satisfaction; in special, elders and deacons.” We are too apt to figure to ourselves the reformers of that age as persons of impolitic and inflexible austerity.

As a specimen of our author's impartiality, we shall just mention his being so much divested of religious prepossessions, that upon his accusing Knox's history for being exceedingly partial and erroneous, in an account of certain canons, he subjoins the following note.

‘ This is a strong charge; and I will make it good. Whether the passage here censured be the work of an interpolator,

or of Knox himself, is nothing to me. I seek truth where I can find it: if I am successful in my search, I am happy; if not, unfortunate. I am willing to admit that Knox was zealous in a good cause; but no zeal can justify a man for misrepresenting an adversary. My freedom may offend; but if we are to be governed by names and authorities of man, why did we leave the church of Rome, where there are as good names and authorities of man?

The canons of the church of Scotland are accompanied with many useful notes, which serve to elucidate the civil as well as ecclesiastical history of that kingdom. By the 23d canon it appears that the celibacy of the Scotch clergy was of a very extraordinary kind, and that their concubines were in reality their wives, though they and their children were disabled from holding lay estates and houses. The editor has given us the canon itself in Latin as follows.

‘X XIII. Item salubri provisione decrevimus, ut clerici beneficiati de cætero domus aut possessiones laicas ad opus concubinarum et filiorum suorum emere non præsumant, nec etiam ad opus eorum domos construant in feodo laicali; sed nec etiam pecuniam ministrent ad hujusmodi emenda, ad opus illorum, ut sic eis subtrahatur occasio malignandi. Si quis super hoc habeatur iustâ ratione suspectus, nisi ad arbitrium superioris se purgaverit, ipsius arbitrio puniatur. Præterea, licet testamenta legitima clericorum beneficiatorum decedentium volumus observari, nolumus tamen quod concubinis aliquid in testamento suo relinquant. Quod si de cætero factum fuerit, totum illud in usum ecclesiæ quam rexit defunctus, Episcopi arbitrio convertatur.’

As Sir David has not thought proper to oblige us with a translation of this curious canon we shall attempt one.

‘Likewise by a salutary provision we have decreed that beneficed clergymen shall not presume to buy houses or lay estates for the use of their concubines or their sons; nor shall they build houses for them upon a lay fief; neither are they to furnish them with money for buying such houses, that occasion of slander may be thus taken away. If any one shall, upon just grounds, be suspected on this head, unless he shall purge himself to the satisfaction of his superior, let him be punished at his pleasure. Farther, although we are willing that the lawful testaments of beneficed clergymen who are dead, should be observed, yet we prohibit their leaving any thing by their last will to their concubines. If such a thing should be done, let the whole of it be converted at the pleasure of the bishop to the use of the church where he presided.’

In the 34th canon mention is made in a charter, so early as the time of William the Lion, of the tythe of sea fish. If we mistake not, such a tythe is mentioned by Sir Robert Sibbald, in his history of Fife, to have been established even before that time by David I. of the selchs at Kinghorn, payable to the abbey of Dunfermling.

The 63d canon gives us a curious inventory of the utensils that every priest had a right to in the parsonage-house when he came to his living. These were, first, in the hall or dining room, a sufficient table with tressels or wooden supporters, a basin and a ewer, a napkin and a towel; second, in the kitchen, a brass-pot, a pan, a stool, a kettle crook, a chain from which the kettle hung, a pestle and a mortar. In the brewhouse, a mash-vat, a trough, a vat, a sa, (what utensil that was we know not) and a barrel.

Our author in his examination of some of the arguments for the high antiquity of the *Regiam Majestatem*, attacks the fidelity of Skene, the editor of that work; 'to all appearance, says he, Skene was a careless if not an unfaithful publisher;' and he hints that the vast labour he was at in preparing from old worn-out manuscripts a correct copy for the press, was a difficulty of his own making. A copy of the *Regiam Majestatem* presented by the first earl of Cromerty, which antiquaries think to be the oldest manuscripts extant in Scotland, is supposed, by Sir James Dalrymple, to be written in the days of Robert I. who was contemporary with Edward II. of England, and lived to the reign of Edward III. but his name-sake, this writer, seems to be of a different opinion. One of his reasons is, that he could not perceive the similiarity between the writing of the manuscript, and any writing he had seen of the age of Robert I. As we know nothing of the fact, we are very sorry that this author did not order a few lines from that manuscript to be engraved, which might be done at a very trifling expence; and as we never have observed any difference between the hand-writing of the same age published by Anderson, and Madox, and others, the doubt might have been ascertained, and perhaps the decision final upon an intuitive comparison between the Scotch and English hand-writings.

Our author next proceeds to show his 'reasons for doubting of the care and fidelity of Skene in his edition of that work.

'He thus publishes that celebrated passage, *Regiam Majestatem*, l. 2. c. 33. "Cum quis autem moritur habens filium postnatum, et ex primogenito filio, jam mortuo, nepotem, magna-juris solet esse dubitatio, uter eorum præferendus sit in illa successione, scilicet utrum filius vel nepos.—Dicunt quidam, filium postnatum rectiorem esse hæredem, quam nepotem

talem; eâ scilicet ratione, quia filius primogenitus, cum mortem patris non expectavit, nec etiam expectavit quod ejus esset hæres; et ideo, cum filius postnatus supervixerit tam patrem quam hæredem, rectè, ut dicunt, patri succedit. *Aliis* vero visum est contrarium; videlicet, talem nepotem de jure patruo esse præferendum."

' Thus Skene, and to the word *aliis* he adds this marginal note, " ut *Glanv.* l. 7. c. 3."

' When this passage, as published by Skene, is compared with the MSS. a most extraordinary variation will be discovered.

' Lord Cromerty's MS. has these words, " *Aliis* vero visum est contrarium."—There follows, " ut *Ricardo de Lucy, et R. de Glanvilla*, talem nepotem de jure patruo esse præferendum."

' The MS. 1488, part 2. c. 31. bears, " Dicunt quidam, viz. Rainulphus de Glanvilla," &c.

' In like manner the MS. 1528, part 2. c. 67. bears, " Dicunt quidam, viz. Rainulphus de Glainvilla."

' The MSS. 1439 and 1520, mention in the margin, " Rainulphus de Glanvilla." This is in the same hand with the rest of the writing.

' Lord Auchinleck's MS. l. 2. c. 39. bears, " Dicunt quidam, viz. Raynulphus, quod filius postnatus rectior est hæres," &c.

' Mr. Crosbie's MS. l. 2. c. 32. bears, " Dicunt quidam, viz. Ranulphus de Glenvilla."

' I have had no opportunity of consulting the Yelverton MS. it is however so recent, that no inference could be drawn from it, either one way or other.

' Thus all the seven MSS. of *Regiam Majestatem* that are preserved in Scotland, uniformly bear reference to Glanville, although the eldest MS. alone does truly express his opinion.

' It is strange if the fatal name of " *Ranalphus de Glanvilla*" did not appear in any one of the MSS. from which Skene formed his edition; if it did, it is no less strange that Skene suppressed it.—His marginal note seems to shew that he knew too well what might be implied by *aliis*. I presume that " *R. de Glanvilla*" was not one of the various readings which in his preface he considers as " *lucæ ac memoriæ indigna*."

' If the words " *R. de Glanvilla*" be not an interpolation, the controversy, Whether *Regiam Majestatem*, or the work of Glanville, is the original, which will be brought to a short issue? for a treatise composed in the reign of David I. could not make any reference to Glanville's treatise.'

We have already given our opinion concerning the *Regiam Majestatem* *; but as the question now comes to a matter of fact, which we shall not dispute, we shall only beg leave to ask what is the consequence—Skene held a place of great eminence, we mean for those times, in the law of Scotland. He advanced that he published this work from such old moth-eaten manuscripts, that the publication was a kind of Augean stable, and that, through the carelessness of transcribers, many passages were so disjointed and confused, as either to corrupt or annihilate the sense. If we are not mistaken, his publication was at the national cost; and he lived at the time when lawyers and other antiquaries were not wanting in Scotland, capable to have detected and exposed any such infidelity as this author suspects him guilty of. It is the more reasonable to believe this, as Craig, who was a feudist, and did honour to the learning of his country, was of a direct contrary opinion; and it is unreasonable to suppose that he had not his followers among the faculty of lawyers.

An interpolation of the text therefore, which this gentleman supposes, is quite out of the question in this controversy. He leaves the age of its oldest manuscript doubtful; and the other manuscripts he mentions are of no kind of validity, being all within the æra of printing, excepting one, dated 1439. He supposes, and we think very candidly, Cromerty's manuscript to be later than the end of Robert I. Why therefore might not Skene have printed from an older manuscript where no notice in the text was taken of Glanville? We shall, however, be glad to be resolved of the following fact, whether this Cromerty's manuscript contains all that is to be found in the copy printed by Skene? If it does not, we think the presumption very strong that Skene printed from an older manuscript. In short, we cannot upon the whole imagine, that the omission of the words mentioned by this author, is a proof of Skene's infidelity; and we must be of opinion, that it would be a most dangerous doctrine in literature, if, since the art of printing was discovered, an omission of this kind in so important a publication, should be charged on the memory of an editor, who publishes his works in his own life-time, and in what we may call a juridical capacity.

If the mention of the decretals of Gregory IX. and Boniface VIII. in the manuscript, are the genuine text, we must admit, that it goes far towards a reprobation of the *Regiam Majestatem* being coeval with David I. but till the genuine text can be ascertained, which is not at all improbable may happen, the verdict of critical learning must undoubtedly be in Skene's favour.

* See Vol. xxiv. p. 84.

This writer, in examining the high antiquity of *Regiam Majestatem*, pleads the cause of Edward I. whom he calls a tyrant, 'What benefit, says he, could Edward derive from destroying a few insignificant parchments?'—'A conqueror, continues he, like Edward I. had no occasion to destroy harmless charters, or monastic chronicles, if possible, still more harmless.' According to this doctrine, a writer of the English history in the year 2319, may say: Nothing can better convince us of the futility of the English history, than the ridiculous supposition that about the year 1747, a British parliament, then thought the most august assembly of any in the world should deliberate for a whole session, whether the poor abject Highlanders of Scotland should not be obliged to clothe their backsides, nay, to lay aside the simple classical apparel of their ancestors. A legislature like that of Great Britain cannot be supposed to have had any such aversion to naked posteriors, though not cased in breeches, or an apparel that was used by the Romans themselves. What inconsistencies will not writers, fond of particular notions, run themselves into? and, what is still more extraordinary, those absurdities have been favoured by authors not quite destitute of learning, even so far back as the year 1980."

Thus far our historian of the 24th Century. A contemporary critic, may, perhaps, answer, that the facts rest upon unquestionable authorities; and that it was a sacrifice made by the legislators of those days to the delicacy of their ladies; another may say, with more justice, that the government resolving to root out every thing that could suggest an idea of a future rebellion, very wisely abolished a distinction of dress, which notoriously operated to that purpose. What could conduce more to Edward the first's scheme of incorporation, or rather subjection, than to endeavour to destroy all the evidences that could revive the opinion of their independency in the minds of Scotchmen? Was it not for that purpose, that he removed from Scotland even the harmless stone and rotten chair, that are still to be seen in Westminster-Abbey?

Having said thus much, we very readily acknowledge, that many Scotch records of great antiquity escaped Edward and his agents; but this appears to have been through the public spirit of the barons and churchmen of those days; and the records of that kingdom, seem to have suffered more from the fanaticism of the reformers than the ambition of their conquerors. This writer is candid enough to admit of the anachronism we already pointed out* in our Review of lord Littleton's History, as if the *Regiam Majestatem* had been com-

* See Ibid. p. 87.

posed in the reign of David II. We agree with him as to the character he gives Ferrarius, who, we believe, was a foreign coxcomb in literature; and that it would be no difficult matter to ascertain the principal papers that were carried off by Edward I. from Scotland, especially as we have an inventory of those that were carried to London in his predecessor's reign, published by Rymer.

The reader will pardon us for extending this article to some length, as the subject of it is a work of great industry and critical discernment; and as we were, in some measure, interested in defending our former opinion concerning the celebrated code of the Scotch law. As to the other parts of this work, we think them well worthy the perusal of every antiquary; nor are we at all an advocate for the authenticity of the Mac Alpine laws, or the Chronicle of Kinlofs.

The catalogue of the lords of session from the institution of the college of justice in the year 1532, is attended with some curious historical notes which must be very entertaining to those who study the laws and history of Scotland.

II. *The Romish Horfeleech; or, an impartial Account of the intolerable Charge of Popery to this Nation, in an Historical Remembrance of some of those prodigious Sums of Money heretofore extorted from all Degrees, during the Exercise of the Papal Power here. To which is annexed, An Essay of the Supremacy of the King of England. By Thomas Stavely, Esq. 8vo. Pr. 3s. 6d. Davies.*

‘**T**HOMAS Stavely, Esq. of Cuffington in Leicestershire, was admitted of the Inner-Temple, July 2, 1647, and was called to the bar the 12th of June, 1654. He was steward of the court of records at Leicester, and died 1683.’ Such is the brief account this editor has been able to give of the excellent antiquary, the author of the work before us. It was published in the reign of Charles II. when the nation, with horror, beheld the impending danger of a popish successor to the crown, and it undoubtedly had its effect; but, like other temporary services, the danger being over, it was consigned to oblivion. Without enquiring too minutely into the reasons of this republication, or whether a late survey discovered the number of Roman Catholics in England to have been greater than is generally mentioned; and, indeed, without any consideration to the present state of popery in Great Britain, this work is a valuable repository of historical facts, and places within a short compass an accurate and distinct view of

of the Romish exactions in former times. This elucidation does the highest and most important service to the civil, as well as religious, history of this country.

The following passage informs us of a most curious text from cardinal Pole's works, which we do not remember to have seen quoted in the late controversy concerning that solemn tool of slavery and superstition*.

‘Then, when Christ, says our author, told St. Peter, that he would make him a *fisher of men*, though possibly the innocent and meek apostle, not fully apprehending the full import of that right which thereby was conferred on him, applied himself to a kind of spiritual fishing, hunting after some mystical fishes, to inclose them in the net of some invisible kingdom in the heavens; and cardinal Pool interprets the donation thus: *thou and thy successors shall have dominion over all men, ruling over kings, and commanding, regulating, and casting out emperors*: yet the good apostle's more illuminated successors, have now hit upon the true import and meaning, and conclude that Christ did not only give them a power to fish for men, but for money also, and for that purpose conferred on them a right to fish in all secular ponds and rivers.’

The reader, perhaps, may have a very laudable curiosity to be particularly informed of the different heads with which this hydra, called the Romish horseleech was furnished. We shall therefore gratify his desire, and leave him to wonder how any kingdom could survive such copious evacuations of treasure, Peter-Pence.—First fruits and tenths.—Confirmation and admission-money.—Legatine levies.—King John's pension.—Appeals.—Dispensations.—Indulgences, pardons—Reliques, Agnus Dei's, crosses, pictures, &c.—Rood of grace, images, miracles.—Jubilees, pilgrimages.—Offerings, gifts, presents, &c.—Collections, contributions, courts, jurisdictions.—Contributions for the Holy Land.—Croisado's.—Ambassadors, agents.—Strangers benefited.—Priorities aliens.—Knights templars and hospitallers.—Elections of popes and cardinals.—Siding in schisms.—English popes and cardinals.—Canonisations.—Pope's legates, collectors, &c.—Causins, Lombards.—Complaints of the people—Sums exhausted.—Abbies, monasteries, &c.—Chanteries, free chapels, colleges.—Shrines, reliques, &c.—Itinerary priests, consecrations, visitors, courts, confessions, &c.—Purgatory, with its dependents.—Masses, anniversaries, obits, requiems, dirges, placebo's, trentals, lamps, &c.—The place and torments of purgatory.—

* See Vol. xvii. p. 413, & passim.

• If our readers are amazed at the variety of the means for draining England of its money, he must be no less so at the credulity of the people. England at that time contained a knife belonging to our Saviour, the hairs of the blessed Virgin, some of St. Paul's blood, the hand of St. John the evangelist, the relics of the apostles Andrew and Philip, the ear which Peter cut off from Malchus, a piece of St. Andrew's cross, the Virgin Mary's girdle was shewn in eleven places, and her milk in eight; nothing was more common than her smocks, the wood of the holy cross was seen in twenty places, the coals that broiled St. Laurence and two ribs of the same martyr were seen in a crystal vessel. The catalogue of these and two or three hundred other relics is closed with the three following.

‘The image of an angel with one wing, which brought hither the spear's-head that pierced Christ's side—an image of our Lady, with a taper in her hand, as burned nine years without wasting, till, one forswearing himself thereon, it went out, and was then found to be but a piece of wood—our Lady of Worcester, from which certain veils and dressings being taken away, there appeared the statute of a bishop ten feet high.’

Our author next gives us the history of ‘the Rood of Grace at Bexley in Kent, which being made with divers vices and wires to turn the eyes and move the lips, was shewed publicly at Paul's cross, by John bishop of Rochester, and there broken, and pulled in pieces, the people laughing at that which they adored but an hour before.’

This republication must give an Englishman of the present age a very sensible mortification, especially as all the instances of credulity, superstition, tyranny and imposture adduced by the author are supported by unquestionable authorities.

III. *A Chronological History of the Weather and Seasons, and of the prevailing Diseases in Dublin. With their various Periods, Successions, and Revolutions, during the Space of forty Years. With a comparative View of the Difference of the Irish Climate and Diseases, and those of England and other Countries. By John Rutty, M. D. 8vo. Pr. 6s. Robinson and Roberts.*

THE influence of the air in producing diseases, was one of the first observations which were made in the practice of physic; and the medical faculty remaining satisfied with that general doctrine, it is only of late that they have thought of confirming it by chronological histories of the weather. Of the writers who have directed their industry to this species of observation,

servation, the author of the work before us may be reckoned amongst the most considerable; as he exhibits a history of the weather and prevailing diseases in Dublin, during a period of no less than forty years. This history has been drawn up from diaries, regularly kept, both of the weather and diseases; but the author, apprehending that the proximity of a journal, on one hand, would deter most men from reading it, and on the other, that quarterly or yearly accounts would not be sufficiently explicit, has reduced the diaries of the weather into monthly registers, and contracted the accounts of the diseases. But that our readers may be the better enabled to judge of the method, we shall present them with the history of the weather for the year 1725, the period at which the register commences.

S P R I N G.

‘ March was mostly fair and pleasant, sometimes sharp and cold; the eleventh high winds at S. E. The principal winds N. E.

‘ April was alternately fair, cloudy, and showery. The twentieth and twenty-first a good deal of rain. The principal winds S. W.

‘ May exhibited a good deal of fair weather, but with clouds and rain interspersed. The twenty-seventh and twenty-eighth stormy; the twelfth and twentieth hot, towards the end cold. The principal winds N. E. and S. W. In the spring intermitting fevers appeared, which vanished at the beginning of summer: also some exanthematous fevers appeared, which, for the most part, were not dangerous.

S U M M E R.

‘ June. Frequent and very plentiful rains, not many fair days, though it concluded fair and very hot. From the seventh to the seventeenth very cold and unpleasant. The twenty-third stormy and cold. The principal winds W.

‘ July. Rain and cold winds prevailed until the twenty-third, and S. W. winds. The seventh and eighth stormy.

‘ July. From the twenty-third to the end mostly fair, sometimes warm with S. E. and E. winds.

‘ August. The beginning was mostly fair, but the remainder was frequently cloudy, wet, and cold. The ninth, sixteenth, and twenty-third, much rain, the principal winds W. and S. W. In summer there was a purple petechial fever, chiefly among the poor, and it was not mortal.

A U T U M N.

‘ September. The first half for the most part fair, and frequently hot: the latter half there were frequent rains, and it

was

was much colder. The twenty-seventh and twenty-eighth much rain and high winds. The principal winds W. and N. E.

‘ October was alternately fair, cloudy, and foggy, with frequent rains: very cold the eighth and tenth. High winds the first, twelfth, thirteenth, seventeenth, twentieth. The principal winds S. E.

‘ November was fair, cloudy, and wet by intervals; much rain the fifteenth, sixteenth, and twenty-ninth. High winds the first, third, fifteenth, sixteenth, twenty-fifth and twenty-ninth: the twelfth, thirteenth, and fourteenth, frosty. The principal winds N. W. In September and October a remitting fever was observed, chiefly among the poor, sometimes attended with purple spots, and commonly ending with a sweat in fifteen days, and not mortal.

‘ The sum total of burials in Dublin in 1724 was two thousand nine hundred and forty-one.

W I N T E R, 1725, 1726.

‘ December. Frosty in the beginning and some snow: else alternately fair, cloudy, and wet. A storm the second; high winds the fifth, ninth, twentieth, twenty-first, and twenty-second. The principal winds W.

‘ January was a month of the hardest weather for snow, rains, floods, and great inundations over all Europe that ever was known. High winds the first, second, fifteenth, and twenty-seventh. The principal winds N. W. and S. W.

‘ February was cloudy, rarely fair, cold, with frequent showers of snow or sleet. The third and sixth much rain; the eighteenth stormy; the twenty-fifth and twenty-sixth frosty.

S U M M E R, 1726.

‘ The spring inclined to fair and dry.

‘ The summer wet and cold, as over the greatest part of Europe.

‘ The autumn variable.

‘ A cold winter, snow and rain frequent.’

The introduction contains several ingenious remarks on the climate and diseases of Ireland in particular; and, upon the whole, we think the work is an acquisition to the natural history of that kingdom.

IV. *An Inquiry into the Efficacy of Warm Bathing in Palsies.* By R. Charleton, M. D. *Physician to the General Hospital at Bath.* 8vo. Pr. 1s. 6d. White.

IT might naturally be imagined, from the general title of this Inquiry, that it promised an account of the effects of every kind of warm bathing in palsies, though the author only

14 *Charleton on the Efficacy of warm Bathing in Palsies.*

only treats of the particular effects of the Bath waters alone; his intention being to ascertain the question, whether such an use of these waters be beneficial or injurious in those disorders of the nerves? The principal authorities produced for and against this practice are taken from Dr. Willis and Dr. Mead, the former of whom has expressly recommended the Bath waters as the most effectual remedy in paralytic complaints, whilst the latter condemns all kind of warm bathing without exception. In order to determine this point, Dr. Charleton exhibits a table of the number of paralytic patients admitted into the general hospital at Bath, during the space of thirteen years, by which it appears, that out of nine hundred and sixty-nine, eight hundred and thirteen were benefitted. In regard to the objections which have been urged against these waters, he observes, that 'it is natural for men to be governed in their judgments by what falls under their own observation: hence it is, that we are often tempted to draw general conclusions from the good, or ill, success of a few particular cases. But it is on full and repeated experience, not on partial or casual, that aphorisms in the art of medicine are to be drawn, or can be well founded; and, therefore, as the evidences here produced are both numerous and decisive, I shall not hesitate to affirm, whatever authority there may be to the contrary, *that bathing in these waters is useful in palsies.*'

In support of the doctrine above delivered, our author produces several particular cases of palsies arising from various causes, which, together with the good effects of these waters, contain many judicious and useful observations. We shall present our readers with the following, as exhibiting a case of a very singular nature.

'A palsy of the lower limbs, from convulsion fits.'

'Samuel Manning, of Minching Hampton, aged 22, had been always healthy till one day, having over-heated himself and getting wet immediately afterwards, he was taken in the evening with so severe a pain in his head and back, that he became speechless and lost his senses.

'By bleeding, blisters, and other proper remedies, he was in a few days brought to himself; but the attack left behind a train of nervous spasms, which affected him for a fortnight, and frequently occasioned convulsion fits.

'When these fits left him, he had, for above a month, periodical returns of a numbness in his legs and thighs; which were preceded by a strange uneasy sensation in the Os Sacrum, and smart pains in the soles of his feet.

* This numbness, which always began about eight in the evening and continued till four in the morning, at length ceasing, he was again seized with convulsion fits, for four days successively; in which his strugglings were violent, and while they lasted he was deprived of his senses.

* Two days after these fits had ceased, the same train of nervous spasms returned with which he had been affected in the beginning of his disorder. Their continuance, indeed, was short, but then they left him totally void of all motion in his lower limbs: for which complaint he was sent to our hospital.

* About three weeks after his entrance on a regimen of these waters, he fell ill of the small pox, and was then in so feeble a state, that his recovery was scarcely to be expected. He got, however, through that distemper, which was of the fullest distinct sort, but received no benefit as to his palsy in consequence of it. He returned as soon as was proper to the waters; drank them in moderate doses, and used bathing every third morning. This plan he pursued for two months, and obtained by it a considerable abatement in his paralytic complaints; when, by an act of great imprudence, he not only put a stop to his progress, but endangered his life. For, as he was carried to the bath, he was taken with a shivering and a pain in his head, yet, notwithstanding these symptoms of a severe cold, he went into the bath, and staid there much too long. On his return, the pain of the head increased to that degree as to render him delirious, and a fever succeeded, which for many days subjected him to the most imminent danger.

* When the ill effects of this accident were over, a pursuit of his former plan, uninterrupted by any sinister events, effectually restored his limbs to their native strength and activity; and, after a residence in the hospital of 127 days, he returned home free from all complaints.

* It may be remarked from the enumeration of the symptoms in many of the preceding cases, that those disorders which are usually termed nervous or hysteric do frequently accompany the palsy; and, as it likewise appears from the present, as well as from a foregoing history (and other examples might have been produced) that they sometimes also give rise to the palsy; the connection of these diseases, it is presumed, will render a state of such patients not unnecessary, who for nervous and hysteric complaints have been received into our hospital.

* And this account I shall the more readily give, as there are physicians of good reputation, in the present age, who seem to have no favourable opinion of the Bath waters in such disorders; contrary, indeed, to the judgment of Sydenham, by whom they are strongly recommended. But, waving all claim to au-

thority,

thority, let us appeal to facts for the decision of their character.

‘ Within the time allotted to the present inquiry, I find by our register books, that eight patients have been admitted, whose disease was the St. Vitus’s dance.—Of these three were discharged cured; three left the house much better; and two received no benefit.

‘ Of others, who laboured under various anomalous affections of the nerves, the total number amounts to 146. Of which 113 were either cured, or greatly benefited; eighteen were no better; five died; seven were improper; and three were discharged at their own request.

‘ To this general evidence many particular instances might be subjoined of the efficacy of Bath waters in nervous diseases; but this not being our immediate purpose, I shall only mention one case, whose singularity will apologize for its publication.

‘ Mary Ford, of a sanguine and robust constitution, aged 26, was admitted into the hospital, under my care, Sept. 29, 1762. Her complaint was an involuntary motion of her right arm. It was occasioned by a fright, which first brought on convulsion fits. She was uncertain how long these fits continued, but the first perception she had of returning sense was a most excruciating pain in her stomach. On a sudden this pain vanished; and her right arm was instantaneously flung into an involuntary and perpetual motion.

‘ She had in vain made use of the most likely means to conquer her disorder; which, at the time she gave me this account, had continued, without any abatement, for upwards of sixteen months: nine of which she had been a patient in the Exeter Infirmary.

‘ This motion of the arm was like the swing of a pendulum; which it resembled also in being regular and incessant. It was besides quick, and so strong, that the hand was at every vibration flung up higher than her head. And what adds much to this singular phenomenon is, that it neither fatigued her nor abated her strength; yet, if by any means whatever it was stopped, even though by herself, a most severe pain immediately seized her stomach, and convulsion fits were the certain consequence.

Once, at my request, she took a light walking cane in her hand; which she had no sooner done, but, this motion becoming irregular and unequal, the pain of her stomach returned with extreme violence, and she fell into the strongest convulsion fit I ever saw; out of which she did not recover, till the arm had, after infinite struggles, returned to its accustomed vibration.

‘ With

‘ With respect to the general state of her health, this patient was no ways disordered. Her appetite and digestion were good, the catamenia were regular, and the other secretions and evacuations perfect. Her sleep indeed was too short; it seldom lasting longer than three or four hours. During sleep, the motion of her arm ceased; but the instant she awoke (and she was always awakened by a pain of the stomach) it returned, and continued, without intermission, for the remainder of the four and twenty hours.

‘ After she had drunk the waters and bathed for about a month, finding no amendment in her complaint, I prescribed for her a medicine composed of asafœtida and opium. She began with taking a grain of opium every day, and gradually increased the quantity to four grains a day.

‘ In the use of this remedy, together with bathing, and drinking the waters, she persisted for another month; but without any kind of benefit. On the contrary, those days she went into the bath her spirits and strength were much weakened. She was ordered, therefore, to omit bathing, and to have her arm and the spine of the back pumped every, or every other day, for as long a time as she could bear it. Drinking the waters and her medicine were continued; for I observed the opium neither occasioned drowsiness, relaxation of the solids, nor any defect in the performance of those functions on which health depends.

‘ It was near three weeks after she had commenced this last plan, before any alteration was made in her disorder; when, as she was one day using the pump, the motion of her arm suddenly changed; and, having been perpendicular, became horizontal.

‘ This change made it evident, that a different set of muscles were now affected; on which account it was not unreasonable to suppose, that, by persevering in those measures which had occasioned such an alteration, the entire cure of the disease might in time be effected. Nor did the supposition happen to be wrong; for this horizontal motion grew gradually less and less, till it entirely ceased, and the arm became obedient to her will. Before she left the hospital, March 30th, 1763, her arm was so perfectly restored to its natural motion and strength, that I have seen her carry with it a brass bucket full of water, and assist in washing the ward she belonged to.

‘ Upon her discharge, she went into service; but came back to us about two months afterwards. She had felt some slight attacks of pain in her stomach, and, therefore, dreaded the return of the involuntary motion of the arm. But by, occasionally, taking a few warm aloetic purges, and drinking the

waters daily, for about five or six weeks, (neither bathing, nor pumping, being necessary) her stomach was set to rights, and the return of the spasm of her arm prevented. As I have heard nothing of her since this last dismissal, it is to be presumed she has continued free from her complaint.'

V. *Letters written by his Excellency Hugh Boulter, D. D. Lord Primate of all Ireland, &c. To several Ministers of State in England, and some others. Containing, an Account of the most interesting Transactions which passed in Ireland from 1724 to 1738. In Two Vols. 8vo. Pr. 10s. in boards. Horsfield.*

THE letters before us are the best evidences ever published of that extreme jealousy with which the English administrations, under the two first princes of the Brunswick line, beheld the people of Ireland, and of the vast attention that was paid to the preservation of their dependency upon the crown of Great Britain. Never, perhaps, did any government employ a more successful minister for that great purpose than that of England did, when they raised Dr. Boulter to the primacy of Ireland. He was promoted from the see of Bristol, at a very critical juncture, upon the death of the primate Lindsay.

Ireland was then in a kind of ferment upon more accounts than one. A strong Jacobite party was exasperated on account of the detection and defeat of what is generally called, the bishop of Rochester's plot. The duke of Ormond, who was to have headed a descent upon Great Britain or Ireland, was still alive, and had a great number of friends in both kingdoms; a war with Spain was daily expected. The Irish house of commons were out of humour with the English ministry, nor was the latter entirely easy with regard to the house of peers in that kingdom; not to mention many bold alarming pamphlets and papers, that were published in favour of Ireland's independency.

Those, however, were dangers which the best ministry in the world, on this side the water, could not have avoided; but our prelate was placed at the head of affairs in that kingdom, or if the reader pleases, was made first minister, for such he certainly was, at a juncture when the best protestant subjects there beheld the honour and interest of their country sacrificed in the most infamous manner to party and pusillanimity. First in the attempt of establishing Wood's halfpence; and secondly, in that incredible licence which was granted by the government of England to the French beating up for recruits

cruits through the streets of Dublin. The last was a measure as unconstitutional, as the first was unpopular, and both of them were defeated by the firmness of opposition.

Having said thus much, the reader may form some idea of the difficulties archbishop Boulter lay under when he was first elevated to his premiership. He could not, like Ximenes and Alberoni in Spain, and Richelieu and Mazarine in France, dictate in the second, if not the first person, and say it is my will, or the king's pleasure, for he had several intermediate controulers between his majesty and himself. It was but decent in all acts of government to give the lead to the lord lieutenant. The opinions of the secretaries of state had great weight, and, above all, the first minister, who, during all our prelate's administration, was Sir Robert Walpole, must be consulted. The bench of bishops in Ireland must be managed, and great attention was to be paid to that of England; nor was it very easy to carry matters smoothly on with the two Irish houses of parliament.

A reader, who sits down with impracticable ideas of primitive piety in the church, or primitive patriotism in the state, will, we are sensible, be disgusted with this publication, because it contains the letters of a minister and a man of business, rather than of a pastor and a prelate; nor can it be denied that primate Boulter, in more passages than one, insists upon his being supplied with friends and assistants of his own choosing. After these preparatory observations, which are absolutely necessary on account of the naked manner in which the letters before us are introduced, we shall venture to give the reader some account of the most important. In one, addressed to the duke of Newcastle, then secretary of state, soon after the primate's arrival in Ireland, we have the following account of the state of Ireland at that time.

' We are at present in a very bad state, and the people so poisoned with apprehensions of Wood's halfpence, that I do not see there can be any hopes of justice against any person for seditious writings, if he does but mix somewhat about Wood in them. I must do the better sort of people here, the justice to say, they speak with great concern of the imprudence of the grand juries, and the ill stop to justice: but those who would hinder it now are unable. But all sorts here are determinately set against Wood's halfpence, and look upon their estates as half sunk in their value, whenever they shall pass upon the nation.

' Our pamphlets, and the discourses of some people of weight, run very much upon the independency of this kingdom; and, in our present state, that is a very popular notion. But

others, (who possibly have had a hand in raising this ferment at first) declare publickly against all such notions, professing the utmost loyalty to his majesty; and are very uneasy at the ill humour, and insolent behaviour, of the people. I am satisfied, many here think ten or fifteen thousand pounds worth of halfpence would be of service; but they dare not say so to any Irishman; nor at present does there seem to be any way of composing matters; all fearing or pretending to fear, the parliament; and except things cool a little, I am apt to think the parliament would fear the madness of the people. Though all people are equally set against Wood here, yet many of the present madnesses are supposed to come from Papists, mixing with, and setting on others, with whom they formerly had no manner of correspondence.'

It appears in the course of this correspondence, that our primate had fully studied the case of the Irish coinage, silver and gold as well as copper; but as the subject is no longer interesting, we shall omit any quotations. It appears likewise, that our primate was but upon a very indifferent footing with the archbishop of Dublin; and that he early bespoke an English successor for him, as, indeed, he did, for almost every place that fell, or was likely to fall, either in church or state. Every letter is full of requests to the great men on this side the water, for places to his friends; and some of them seemingly so trifling, that they were scarcely worth the asking. This would give us a very strong prepossession against the virtue and disinterestedness of the primate, were we not informed by the editor, that his grace left the whole of his fortune, which was very considerable, to charitable uses.

Lord primate Boulter's sagacity suggested to him the expediency of the British government purchasing the royalty of the Isle of Man from the proprietor; a scheme which was at last adopted after about forty years deliberation. In every letter we find proofs of the great progress his grace makes in his knowledge of Irish affairs. That he was no friend to dean Swift appears, among others, by the following pregnant passage.

'The general report is, that dean Swift designs for England in a little time; and we do not question his endeavours to misrepresent his majesty's friends here, wherever he finds an opportunity: but he is so well known, as well as the disturbances he has been the fomentor of in this kingdom, that we are under no fear of his being able to disserve any of his majesty's faithful servants, by any thing that is known to come from him: but we could wish some eye were had to what he shall be attempting on your side of the water.'

The pusillanimity of the English administration continuing, we find our primate hurt in the year 1726, at some appointments made without his knowledge, or that of his friends at the Irish council-board. He is, at the same time, greatly concerned at foreigners inveigling into their service, great numbers of likely, healthy, young Irish recruits, on pretence of their going over to England for work; and, at the same time, he is very apprehensive of a Roman Catholic insurrection. Lord Carteret was then lord lieutenant, but he seems not to have been quite so pliable as his grace expected in the disposal of preferments. We must not here forget, that the famous Ambrose Phillips, whom Mr. Pope has so finely ridiculed, was then his grace's confidential secretary, and a member of the Irish parliament, and lived in his grace's house; and the editor of the letters appears warmly attached to his memory. The primate is so zealously his friend, that he applies to the duke of Newcastle, during the vacancy of the high chancellorship, to have Phillips likewise made secretary to the new chancellor, when named.

Whatever revolutions happened in the ministry of England, it is very plain that our primate's recommendations were generally successful there, and that they were made with as much judgment as impartiality; nay, that they were (particularly, in filling up the archbishoprick of Cashel) preferred to those of the lord lieutenant himself. His grace had a strong conviction, that lord Carteret was inclined to favour the Irish Tories, which he thought would ruin the English interest in that kingdom. He talks to his excellency with great spirit and freedom upon that subject.

Upon the accession of his late majesty, our primate had more influence in Ireland than ever; and many high preferments went thro' him. He informs his excellency of the expediency of keeping matters there on the same footing as in the late reign; but he seems not at all to regard a report, that his lordship was turned out of the ministry, and is very angry at the countenance which the Brodericks met with in England.

The application and penetration of this prelate in every department of business is truly admirable. His vigour of mind impels him to investigate every material circumstance of government. He says, that in the year 1727, they had in Ireland 3000 popish priests, and that 'in many places, the descendants of many of Cromwell's officers and soldiers are gone off to popery.' The reader, in this collection will find the remedies proposed by his grace for the encouragement of protestantism, as well as the relief of the poor, some, if not all of which were afterwards carried into execution. Next

year we find his grace indefatigable in drawing up schemes for remedying the want of silver in Ireland.

The famous duke of Ripperda, the disgraced Spanish minister, this year (1728) took refuge in Ireland. It appears by a dispatch to the duke of Newcastle, that his late majesty sent over to our primate some orders relating to that minister; but as he was gone before they came over, 'there is, says the primate, no room for any thing more in this affair, than keeping his majesty's orders a secret.' In the same year, the Irish protestants were visited with a kind of epidemical disease of migrating to the West-Indies, which is spoken of with great concern by his grace. At this time his chief dependence in England was upon lord Townshend, whom he knew to be a staunch whig. In the beginning of the year 1728-9, the primate was very active in promoting a subscription for a supply to the poor in buying corn, especially those in the north, where a dearth raged.

'There is no doubt, says the editor, but his grace contributed largely to this subscription; but what he did in the year 1739-40, in the great frost, almost exceeds belief; there was not a poor distressed person in the great city of Dublin who applied, that was not daily relieved to the full, and chiefly by his bounty: the house of commons took this so well, that they voted him very justly their thanks on this very remarkable instance of his goodness. The sums he then expended must have been very great indeed, yet when he hath been complimented on this and frequent other occasions of the like sort, his usual answer was, that he should die shamefully rich.'

By this time the primate thought he had reason to complain of lord Carteret's duplicity. Our bounds oblige us only to hint at the wisdom and moderation of his grace's conduct, when the Irish dissenters applied to parliament for a repeal of the sacramental test.

The second volume of this work contains an account of his grace's conduct in the affair of the French recruits, which, we think, he managed with a delicacy and firmness that does honour to his memory. As some of Sir Robert Walpole's party, employed to apologize for his ministerial conduct at that time, flatly denied that ever such a measure was upon the anvil, we beg leave to lay before the reader the following dispatches, which contain a full and unexceptionable evidence of the fact.

'To the Duke of Newcastle,

'My Lord,

Dublin, Oct. 14, 1730.

'On Friday last lieutenant colonel Hennecy brought me your grace's of the 26th past; I told him, as we were several
mails

mails behind hand, by the packet-boats being all on this side, I had not received the letter your grace referred to, but that upon the recommendations your lordship gave of him, I should afford him all the protection I could; and I directed him to call upon me after the arrival of the next packets.

' As he acquainted me with the business he came about, I took occasion to sound the lords justices the next day on the subject of his errand, and found there would be a necessity of laying before them what commands I received from your grace, to be able to do any thing in the affair.

' And as the mails arrived yesterday morning, by which I received the honour of your grace's other letter of the 26th past, with the other papers you was pleased to send me, I have since discoursed with the other lords justices on the subject, and find they apprehend there will be greater difficulties in this affair than at first offered.

' If we encourage the French officers to set about raising their recruits, upon assurances that we will take no notice of it, they will be liable to great molestations, since every justice can take examinations against them and commit them, nor can we release them, but by due course of law, or by granting them a pardon. And whether they may not be the more busy in disturbing those levies, if they find them rather countenanced by the government, we cannot answer.

' What has happened to several of them formerly, when they were raising recruits here in a clandestine way (though as we knew his majesty's intentions, we slighted, and, as far as we well could, discouraged complaints on that head) your grace very well knows from the several applications made to your lordship from the French ambassador. And what spirit may by artful men be raised among his majesty's subjects when they hear some hundred recruits are raising in this kingdom for France, and how it may set magistrates every where on distressing the officers employed in this service, no one can tell.

' To what excesses of heat people are capable of running here, when they once take a thing right or wrong into their heads, the ferment raised here about Wood's half pence is too plain demonstration.

' And I must beg leave to hint to your grace that all recruits raised here for France or Spain, are generally considered as persons that may some time or other pay a visit to this country as enemies, That all who are listed here in those services, hope and wish to do so, there is no doubt.

' There is without controversy a power in his majesty to grant leave to any persons to *levy men here under his sign manual*, by an act passed 8^o Georg. I. c. 9. and by the same act the

government here can grant such a license under their hands; but I find that without his majesty's express orders for it, nobody here dares venture to grant a license to the French officers to raise the intended recruits, since no one can answer what heats that may possibly occasion at present as well as at the next meeting of parliament.

' I should be very glad if I knew how to manage this affair to his majesty's satisfaction, and am very much obliged to his majesty for having so good an opinion of me as your grace is pleased to assure me in your letter.

' I am sure it will always be my greatest ambition to promote his majesty's service. But I am sorry I cannot give a more promising account of the success of this affair, since I perceive nothing will be done in it till his majesty is pleased directly to signify his pleasure. However, effectual care shall be taken that none of the officers who are come hither, suffer on this account.

' Lieutenant colonel Hennecy called on me this morning, and I directed him and his officers to appear as little as may be in publick, and to wait till we are further instructed in his majesty's pleasure, since at present there were some difficulties in the way.

' I have communicated your grace's letter to none but the lords justices, to whom I found it necessary so to do, and shall take all the care I can, that no other person knows any thing of it. But I find by some of the prints published here this day, that some accounts are come from England, that a number of recruits for the Irish regiments in the French service is to be raised here by his majesty's leave, and that the French officers employed in that service are arrived here. I am, &c.'

By this time the administration in England began to reflect on the scandalous and unconstitutional manner in which they had proceeded, which produced the following letter to the duke of Dorset.

' My Lord,

Dublin, Dec. 8, 1730.

' I yesterday received the honour of your grace's of the first inst. and it is with great pleasure I find by your lordship's that the French officers will soon be recalled from hence: since that affair of the recruits makes a great noise here, and as far as I understand, a much greater at London. They have met with no rudeness here, and I believe will meet with none at their going off. They should be treated more civilly than they have been, if I had not found myself clamoured at here, and fallen upon in the papers of England, for a civility I did not shew them ;

them : and if there should be any apprehensions of their being insulted, we shall take what care we can to prevent it.'

I am, My Lord, &c.

Some other dispatches were sent by his grace, but of no great importance, on the same head. The opposition in Ireland, however, had interest enough, supported by their friends in England, not to let the matter drop, which produced the following letter.

' To the Duke of Newcastle.

' My Lord,

Dublin, Mar. 1. 1730.

' The affair of the French recruits is blown over without any thing farther than uncertain rumours here of some letter from somebody to encourage the officers in their levies.

' But as there are two or three persons likely to be tried the approaching assize in the country, I thought proper to write to your grace, to know what his majesty will please to have done, if they should happen to be convicted ; I rather fancy it will happen, as it has happened on most of the like occasions, that the evidence on which they have been committed will fall short at the trial, so that they may be acquitted. But for fear of the worst, I should be glad to know what is to be done, if it should prove otherwise. For I find on account of the noise that has been made in England and here about that affair, the lords justices will not interpose without his majesty's commands.

' If I am not much mistaken, when Mr. West, Mr. Conolly, and myself were in the government in his late majesty's reign, his majesty was pleased to order us not to permit any to be executed for listing in foreign service, till we knew the king's pleasure.

' The officers who are supposed to have enlisted them are got off. I am, My Lord, &c.'

Great part of this volume relates to the coinage, with which we do not intend to trouble our readers. It is remarkable that his grace, though a bitter enemy to Dr. Delany's tory principles, recommends him to the bishop of London's patronage as a man of letters, and the author of *Revelation* examined with Candour.

In the year 1732, the primate, who had had the honour formerly, while at Hanover, to teach the late prince of Wales English, obtained leave to come to England ; but his intention seems to have been prevented by the difficulties still attending the coinage. Towards the end of the year 1733, he gives the duke of Newcastle and the bishop of London an account of a
fresh

fresh disappointment the dissenters had met with in the affair of repealing the test; and we find him no warm friend to Dr. Rundle, who had been opposed by the bishop of London and the high flyers in England in his nomination to the bishopric of Gloucester. The lord chancellor Talbot made so strong a point of it, that the Irish nomination took place.

The primate was so much of a man of business, that he seems to have very little regard to the productions of genius, and treated dean Swift, on all occasions, with great indifference. That celebrated wit, in this collection, is represented to have been no match for his grace in the affair of the coinage, the carrying of which, says the editor, was looked upon by the primate and his friends, as the most useful, and therefore the most important, act of his life.

The editor has the following note upon a dispatch sent to the duke of Newcastle on the subject of the coinage, in which he was opposed by dean Swift: 'Such a malignant spirit had been raised on this occasion by dean Swift and the bankers, that it was thought proper to lodge at the primate's house an extraordinary guard of soldiers; but truth soon got the better of this delusion, and the people returned again to their senses. Dean Swift not long after this cruel, though feeble effort, this *telum imbellis sine ictu*, became one of his own meer doting *Struldbrugs*; an event which some people say he used to be apprehensive of in his more melancholy moments, and this way of thinking perhaps was the first motive to that noble charity, which to his great honour he founded in Dublin for lunatics and idiots.' We cannot help thinking this note to be an insult upon the memory and misfortunes of that great genius.

Upon the whole, few characters have been found equal to that of primate Boulter. Though he was a determined whig, yet he supported his principles by great force of argument. His administration was strong, without being violent. No man was too inconsiderable for his notice, if he could be of service to his party. His attachments, though numerous, were not dissipated; and an honest warmth appears in all his friendships. That he ruled by a party is indisputable; but it can scarcely be doubted, that his doing so preserved the English interest in Ireland, in very ticklish times. The style of his letters is such as suits an active minister. It has great force of expression, without violating, and, indeed, without cultivating, any graces, either of elegance or delicacy.—We sincerely agree with his editor, who says, that these letters, 'as they now are, and in all probability will ever remain, the most authentic history of Ireland for that space of time in which they were written.'

It

It must not be forgotten, that the original letters are deposited in the library of Christ-Church, in Oxford; that they were collected by the late Ambrose Phillips, already mentioned, his grace's secretary; and that his grace had the rare and peculiar felicity of growing still more and more into the favour both of the king and of the people, until the very last day of his life, which happened, he being then, for the thirteenth time, one of the lord's justices of Ireland, on the 27th of September, 1742.

VI. *Phocion's Conversations: or, the Relation between Morality and Politics. Originally translated by Abbe Mably, from a Greek Manuscript of Nicocles; with Notes by William Macbean, A. M. 8vo. Pr. 6s. Doddsley.*

THE manuscript, of which this is a translation, is said to have been discovered in the valuable library belonging to the monastery at Monte Cassini in Italy. That a work, bearing the name of so celebrated a person as Phocion, should not be so much as mentioned by any writer of antiquity, is a circumstance which would naturally suggest some suspicion of its authenticity. Accordingly, we are informed, that some of the Abbé Mably's friends, men of learning whom he had consulted, entertained doubts on the subject. They thought it surprising, that Cicero, who was so conversant in the writings of all the Grecian philosophers, and has exhibited their various doctrines, should not once mention the names either of Nicocles or Phocion; and likewise that Plutarch, who is remarkably explicit in delineating the character of his heroes, should, in his life of Phocion, have been entirely silent on these *Conversations*, had he known that they existed.—To these objections Abbe Mably replies.

‘ Though I entertain the highest esteem for the critics who made these objections to me, yet have they not convinced me. Whether this is owing to self-love, as translator of the work, or whether I am really in the right, let the public judge. Cicero's silence cannot, in my opinion, be admitted as an invincible argument against the book, of which I now publish a translation. I cannot see that the order of the points discussed in his Offices, his Tusculans, his Dialogues on the Nature of the Gods, &c. led him to speak of Phocion's Conversations: on what account should he have quoted them? It is only in his Treatise on Laws, and more especially in his books on the Republic, that he would have had occasion to introduce a work of this nature; and if I say that probably he actually has, I do not

not see any thing can be objected to my assertion beyond a vague doubt, which is no manner of proof; for the former of these works is very far from being come to us entire; and the second is known to us only by a few fragments, and these but short.

‘Plutarch’s silence, I own, carries with it a more specious difficulty; but can it be concluded that he knew nothing of any such composition, from his not having mentioned Nicocles’s work? Does not that historian represent Phocion exactly in the same colours as he paints himself in these *Conversations*. Was it not the most impressive manner of setting forth the moral and political system of that great man, to exhibit him as a zealous patriots, and uniformly practising every virtue in the whole tenour of his life? This Plutarch justly conceived to be the whole business of an historian. Nicocles’s work being already in every body’s hands, he might think any particular mention needless, or perhaps he had before given an account of it in his *Morals*; and time having deprived us of a part of these, what advantage can be taken from Plutarch’s silence? I must cursorily observe here, that this silence of writers, which the generality of critics are continually making use of as a decisive argument, very seldom amounts to more than a very weak prejudice. Did it prove any thing against Phocion’s *Conversations*, it were best to close with P  re Hardouin’s literary Pyrrhonism, and make it a matter of doubt, whether most of the antient writings were really composed by the authors whose names they bear.

‘But a convictive answer to all difficulties which may be brought against me is the eloquence, the spirit, the energy which runs through Phocion’s *Conversations*. Had those literati, who have seen only my translation, which I own very inadequate, perused the original, easily would they have perceived in it that genius and style which so advantageously distinguished the age of Plato, Thucydides, and Demosthenes from the succeeding times. I am not ignorant that for several centuries afterwards, and even when Greece was become a Roman province, the Greeks still spoke their language with great correctness and purity; but with the epocha of the ruin of their liberty, began the decay of their genius; their minds grew relax and nerveless, without any thing of their former asperity and vigour. They affected elegance in speech, but their thoughts had no fire, no sublimity: the ideas of beauty died away, and eloquence being now cultivated by rhetoricians, and not by philosophers, laid aside its former simplicity to prank itself out with tinsel and tawdry trinkets.’

This

This reasoning of the Abbé Mably, particularly in regard to Plutarch, it must be owned, is not quite satisfactory; at the same time it would be too presumptuous to deny the authenticity of this publication, merely on the silence of antient authors concerning it. It appears at least pretty certain, from intrinsic evidence, that it is not of monkish original; nor is there any thing in that evidence derogatory to the opinion of its being actually the work of the ancient to whom it is ascribed. But, however that may be, the subject of which it treats is of the highest importance to mankind. In these philosophical and patriotic conversations, the connexion between morality and politicks is clearly established; the mazes of the human heart are exposed to view, the sources and communications of the passions are investigated, and the most rational plan is delineated for the arduous task of legislation. The first Conversation opens with a general prospect of the situation of Athens and Greece, at the time when it is supposed to have been held: after which the speaker proceeds to shew, that politicks is a science, the principles of which are fixed: that obedience to the laws of nature is its first rule: that all the evils of society are owing to the extravagance of the passions; and that it is the province of politicks to reduce them under the government of reason.

In the second Conversation, Phocion is represented as declaiming, that there is no virtue, however obscure, which does not contribute to the happiness of mankind: that the establishment of morality is the principal object of politicks; and that is impossible for good government to exist without good morals.

The third Conversation treats of the methods which politicks should employ to render a people virtuous; what virtues have the greatest influence on government, and the necessity of religion. 'Politics, my dear Aristias,' says Phocion, 'if it considers the virtues, according to their order in dignity and excellence, places at the head of them justice, prudence, and courage; and harmonising with morality it shews us, that from these three sources flow order, peace, safety, and in a word every thing that is really desirable to men. The great object of politics is to facilitate to us the practice of those three virtues. But it is too well acquainted with the activity of our passions, and the sluggishness of our reason, to expect we shall be brought to a habit of them, unless by familiarizing us before-hand with other virtues, the exercise and motions of which are more under her command, and excluding from our heart those vices which hinder us from being just, wise, and courageous.'

'A strange

* A strange sort of politician would that legislator be who should think that it is only making laws, and men would obey them of course. He may have settled the rights of every citizen, and laid down fixed bounds for justice; but this is doing little or nothing: if our passions are left to act, they will soon have broken down those fences; a thousand chimerical pretences will set aside legality. Be the laws ever so well framed, injustice, being seconded by cunning and chicanery, and emboldened by impunity, will soon become the general principles. Suppose a proclamation were made in the marketplace of Sibaris, ordering every citizen to have such a stock of courage, as to dye on the spot in battle, rather than give ground, and in the administration of the republic to face the dangers to which a magistrate is sometimes exposed: take my word for it, such an ordinance will have no manner of effect. The Sibarites will continue effeminate, and not shake off their beloved gratifications to put on hardiness and courage. The law might prescribe to us Athenians the most wise policy in our public deliberations, to preserve us from levity and precipitation, and force us maturely to weigh and examine the concerns of our country; yet, should we become so prudent as to conform to the prescription, it would be rather as coinciding with some of our passions, than from any concern for the republic.

* That legislator who knows not on what virtues justice, prudence, and courage, must as it were be grafted; or who knows not how to bring men to the love and practice of those virtues, will find that all his plausible laws will have done no manner of good to society. There are in reality, my dearest Aristias, some virtues which are bases and supports to others: these virtues, which I call mothers or auxiliaries, and which take the lead in the political order, are four: temperance, love of labour, love of glory, and respect for the gods.

* By temperance, continued Phocion, I mean that virtue which bringing us to be satisfied with only such things as are absolutely necessary to our preservation renders our wants both fewer and cheaper. He who does not study the useful art of being easy at a small expence will always be uneasy. You know what Socrates used to say to Euthydemus, that the voluptuous are of all men the most senseless: by immersing themselves in delights they flatten the feelings of pleasure; they have not the sense to endure hunger and thirst, and withstand the first inticements of love, and the approaches of sleep; their foolish attention to prevent desire palls every enjoyment.

* Voluptuousness sells its favours too dear; it requires too many hands, too much time, and too much labour in the composition

position of its vapid happiness, that any system of politics for making a voluptuous people happy must necessarily prove abortive. Scarce has voluptuousness begun to enjoy than it is cloyed, and with disdainful caprice it rejects what a little before it had passionately desired. Our sophists, as usual, are quite out in their argumentations on this head, it being the appointment of nature that our wants should be the source of our pleasures; those gentlemen will have it that to multiply one would be increasing the other; but they did not consider that voluptuousness has neither the judgment nor liberality of nature. The latter with our wants has given us easy ways to satisfy every craving; whereas voluptuousness, which tickles, heats, and stimulates our fancy with hopes and visions, never gives what it promises; it vanishes from us when we think we grasp it, and, so far from pleasure, leaves us disgust and lassitude.

‘ But among us the inconsistency of sensualists is not the question; and though passion, instead of deceiving them, should fully make good its promises, still, my dear Aristias, is voluptuousness to be excluded from our republic. The conceit of purchasing pleasures with money ever makes it both covetous and profuse; and never were justice, prudence, and courage seen blended with the vices which prompt to covetousness and prodigality. All the wealth of Persia would not enrich Demades; nor Europe, Asia, and Africa, suffice for all the cravings of three such voluptuaries as he; how then should truth, candour, and integrity be the soul of his discourse? Country, justice, honour, every thing, will he make a sale of to any purchaser. This senator, being troubled with a bad digestion, would deliver up the state to him who should put into his hands an elixir for restoring the impaired tone of his stomach; and is it to be expected that such a one shall make enquiry whether any citizen be in want of the necessaries of life? Will you believe that magistrates thirsting after money and exhausted with pleasures are the properest persons to superintend the necessities of society; that they will be vigilant and resolute watchmen, foresee, prevent, or repel any dangers with which the republic may be threatened?

‘ No such thing is to be dreamed of; it is what the republic itself no longer requires. When once the people’s minds are infected by the fruition, or with the desire of sensual pleasures, it will even like its magistrates the better for their show and luxury. When once a delicacy in pleasure has annexed to plainness the scandal of poverty, the wants of the citizens become too many for them to be satisfied with their circumstances. Their depraved soul being pregnant with the thefts which their hands have not yet had an opportunity of committing, they

will drive a trade with their privileges, and sell their vote to the best bidder. Office and dignity will be accounted only a means for growing more easily rich by unpunished villanies. The great posts civil and military will be sought for only with a view of making a fortune, to be squandered away in parade and revelry. Then is all lost, and only the vain shadow of a state remains. The laws are made a meer laughing-stock; passions domineer, and were the people still capable of any spirit and daringness, the manners would be serious and sanguinary.

* Though on the heart's opening itself to every vice, sensuality and luxury did not stifle in it the principle of prudence and justice, though they affected only the body, the republic is no longer to expect from its softened citizens those watchings, labours, and hardships, on which its safety not seldom depends. Will our youth, spent with debaucheries and sleeping deep sunk in down, and thus called on to repel the sudden assault of an enemy who is scaling the walls, will such as these, think you, show any thing of the vigour and intrepidity of the old Athenians, who used to sleep on the bare ground with their arms by them, and scorned sensual indulgencies? It is not to be thought, since the love of pleasure has striken its roots in us. I have seen, yes, I have seen the very descendants of the Marathon and Salamis heroes, moving towards the enemy with cowardly dispositions in their looks. The contagious example of the wealthy has corrupted the very poor, though not partaking of their gratifications. Where is the Athenian who does not murmur at the hardships of war and the rigour of our discipline, though so shamefully relaxed. Nature, throughout all Greece, is in a state of abjection; the present generation faints under those exercises which to our fathers were a sport; our arms weigh us down, and such is the pusillanimous degeneracy of cities through luxury, that we are grown afraid of those barbarians whom once it was scarce accounted any glory to defeat.'

The fourth Conversation is employed on the love of one's country, and of mankind; and on the virtues necessary to a republic for preventing the dangers with which it may be threatened by the passions of its neighbours.

The fifth and last Conversation treats of the means which policy should make use of for reforming a commonwealth whose manners are corrupted; of the use which may be made of the passions; of the different distempers of states.

Without any partiality for the celebrated antient, to whom the original of this publication is ascribed, it is a work of uncommon merit. It is not only a valuable commentary on the

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constitution and corruptions of Athens and Lacedemon, but the principles and observations it contains being founded in nature, they may be applicable to all ages and nations. It may be considered as a political history of the human mind; and in that light deserves to be perused by all who would render themselves acquainted with the sources, the dependency, and concatenation of the passions, or acquire such a knowledge of the causes and effects of public vice and virtue, as may teach them the interests of society, and qualify them either for the legislative or executive part of government.

We cannot conclude, without acknowledging that Mr. Macbean has, in this work, not only presented to the public an useful and ingenious production, but has also honourably acquitted himself in the province of translation.

VII. *Discourses on Personal Religion. In Two Vols. By Samuel Stennett, D. D. 8vo. Pr. 10s. in boards.* Buckland.

IN these discourses the author endeavours to explain the nature and establish the authority of religion, to awaken the attention and conciliate the regards of men to it, and to assist in the experience and practice of it. For this purpose he considers it under all the different views, in which it is capable of being placed, shewing its nature, reality, importance, difficulties, pleasantness, and fruits; its use in the time of affliction, and the hour of death, and its rewards in a future state. These points, and some others, which are subordinate to these, are treated in a plain and rational manner; and, in many places, with great energy and pathos.

Having shewn the importance of religion, he goes on in this manner: 'I might discourse of its utility to the young; to check the violence of their passions, to restrain their inordinate desires, to regulate their aims and pursuits, to fortify them against the snares of life, to animate them to the duties of it, to infuse a sweetness into the enjoyments of it, and to add a real beauty to their character and deportment in the view of all.—I might represent the importance of it to persons of riper years; to qualify them for the various services to which Providence calls them, to direct them in emergencies of the most critical and trying nature, to hold them steady to their best interests in seasons of imminent temptation and danger, and to render them both respectable and useful in their day and generation.—And hence I might go on to a description of the many blessings it pours upon the hoary head; what cheerfulness it

spreads over the countenance, when the vigour and sprightliness of youth abates; what firm support it yields the heart, when the animal spirits are almost dissolved and broken by the infirmities of nature; and what weight it adds to the instructions and counsels then given, when the capacity and judgment of former years are in other respects greatly on the decline.

‘ I might farther enlarge on the importance of it to persons in every relation of life; to magistrates and to subjects, to masters and to servants, to parents and to children, to brethren, to friends, and to neighbours: how needful to teach men their duty, to animate them to it, and to assist them in it.

‘ From hence I might go on to represent the advantages resulting from it to persons in every condition: in prosperity, when the world smiles upon them, and they have an affluence of all outward good; to secure their hearts from an immoderate fondness for present enjoyments, to inspire their breasts with thankfulness, and to dispose them to usefulness: and in adversity, when Providence frowns on them, and they are encompassed on every side with perplexity, sorrow, and trouble, to reconcile them to the will of God, to alleviate their affliction, and to render it subservient to their real advantage.

‘ In like manner I might proceed to shew you how needful true religion is in a time of sickness and death, when all the scenes of life are passing away from before our eyes, when the king of terrors is nearly approaching, and when eternity with all its awful realities is immediately in our view; how needful it is then to banish fear from our hearts, to reconcile us to that most certain event, and to diffuse serenity and joy through our minds, when nature itself is dissolving and dying away.

‘ In a word, to finish the scene, I might represent to you the never-fading honours, and immortal pleasures of the heavenly world; the large and fair inheritance there provided for the sons of God, the crowns of glory which shall be placed on their heads, the palms of victory which shall be put into their hands, the robes of joy and gladness they shall wear, and the rest, the happiness, and renown they shall possess to all eternity. But however instructive and animating these subjects are, I forbear at present to enlarge any farther upon them.’

In order to demonstrate the use of religion in death, our author gives us the following representation of some of the circumstances attending that awful crisis.

‘ How tremendous is death, even when we view it as a natural evil only, and separate from all considerations of a moral and religious kind! the usual forerunners of it, the stroke
itself,

itself, and the consequents of it as to the body and this world, do each of them excite fear.

1. The usual forerunners of it; by which I mean sickness, and the other preceding accidental circumstances of dying. These are the heralds of the pale conqueror, who go before him to proclaim his approach. And their appearance is many times as tremendous, yea perhaps more so than that of the conqueror himself. The house must be shaken before it comes down: the fortress assaulted before a breach is made: and the vessel tossed about with fierce winds, before the tempest tears it to pieces. Circumstances these extremely alarming to those who are immediately concerned. In like manner the burning fever, the wasting consumption, the racking stone, and various other diseases, either secretly mine the foundation, or suddenly and furiously pull down the walls of these earthly houses. And how can such assaults upon the human frame be even distantly apprehended, much less actually endured, without exciting horror? "We groan being burdened," is not the language of old age only, but many times of early life, and always of a broken and declining constitution. And can we hear these groans, and not be affected with them? Can we stand by a sick bed, and see a friend languishing thereon, turning restless from side to side, counting impatiently the passing minutes, loathing every cordial offered him, and for days and weeks it may be dying, as Job expresses it, in the bitterness of his soul; can we, I say, be witnesses of all this, without feeling a chill on our blood and spirits? It is a sad scene: and the solemnity of the scene increases as death advances. Every step the last enemy takes alarms. Every fresh symptom strikes terror into spectators, and spreads silence and gloominess through the dwelling. The disease baffles the power of medicine—They who stand by observe its progress—The dying man watches their looks—He suspects his case to be desperate—The physician at length pronounces it so—He believes it. Now the wheel of life goes down apace. The vital flame burns faint and irregular. Reason intermits. Short intervals of sense divide his thoughts and passions: now—himself is the object; then—his family. His friends, his relations, his children croud around his bed, shed their unavailing tears over him, and receive his last blessing. His pulse beats a surrender to the pale conqueror.—His eyes swim—His tongue falters—A cold sweat bedews his face—He groans—He expires. *Thou changeest his countenance, and sendest him away.* Can it be wondered that such scenes as these affect us? Or is it a virtue in any one to be a cool and unconcerned spectator of them? Thus

are the preceding circumstances of death tremendous. And so is,

2. The stroke itself. Not having indeed felt it, we cannot frame adequate conceptions of it. Yet it must needs be painful and distressing, and so a just cause of fear. The friendship between soul and body is strong, like that between David and Jonathan. The connection is very intimate: it is the closest of all unions. It interests each party in the other's pains and pleasures, and that in so sensible and instantaneous a manner as is truly astonishing. That therefore which dissolves the union cannot but be a violent shock to nature: and so it appears to be by the struggles which many endure in the article of death. The swellings of Jordan can scarcely be beheld without shivering, especially by him who stands at the brink of it, and is just launching into it. Indeed we know not, as I said, what it is to die: imagination therefore may unduly heighten the terror of dying. Yet, as this great change is a transgression of the original law of our existence, and hath evident symptoms of pain and anguish attending it, it would be unnatural not to dread it. It is the king of terrors, the first, the chiefest, the mightiest of all natural evils.'

This description is striking and expressive, and seems to be founded upon observation. It is certain, indeed, that the fear of death is one of the strongest passions implanted in human nature, and wisely ordained by Providence, as a sort of guard to retain mankind within their appointed station. Yet, possibly, there are not those agonies in dying, which are usually supposed. Many things appear more formidable in imagination, than they are in reality. When we are in perfect health and vivacity, we have a horrible idea of sickness and confinement; but when we are actually sick and confined, we are more insensible to the pleasures and gaieties of the world, and reconciled to the alteration. As our distemper increases, we begin to be disgusted with life, and wish to be released. The aspect of death becomes more familiar, as it approaches. As nature sinks into dissolution, we gradually lose the power of sensation. The interval of departure is short and transient: the change imperceptible. No reflection, and therefore no pain succeeds. The soul forgets her anxiety, and sinks into repose; and if there is a pain, there is, upon Christian principles, a bliss in dying. We may perhaps reconcile ourselves in some measure to the thoughts of our decease by observing, how sleep pervades the human frame, and suspends its operations. With what ease do we pass from waking to sleeping? with how little concern do we part with the knowledge of light, and of ourselves? And if this temporary insensibility, this
image

image of death, steals upon us imperceptibly, if we feel an inexpressible sweetness in that situation; why may not we imagine, that the *senses* glide away in the same soft and easy manner, when nature sinks into the profoundest repose?

VIII. *An Essay towards a System of Mineralogy: by Axel Frederic Cronstedt. Translated from the original Swedish, with Notes, By Gustav von Engestrom. To which is added, a Treatise on the Pocket-Laboratory, containing an easy Method, used by the Author, for trying mineral Bodies: written by the Translator. The whole revised and corrected, with some additional Notes, by Emanuel Mendes da Costa. 8vo. Pr. 6s. Dilly.*

THIS Essay, as we are informed by the translator, in his Preface, was originally published in the year 1758. The author at first, for private reasons, chose to be anonymous; but the merit of the work soon pointed him out to be the learned and noble Frederic Cronstedt. Its reputation soon spread over foreign countries, and it is with pleasure that we now see it translated into the English language, especially as this country abounds so much with the materials of which it treats. This extensive and valuable work might have been rendered still more perfect, had the author lived to augment it with farther improvements; but he was unfortunately cut off in the flower of his age, while he was busily employed in prosecuting his discoveries. As it is, however, it will not only prove highly entertaining to all lovers of natural history, but likewise of the utmost importance towards the improvement of those arts which are connected with mineralogy. The following extract from the author's own Preface, will give our readers an idea of the nature and plan of the work.

‘As former ages principally encouraged philological and antiquarian enquiries; this present age, at least in Sweden, favours the study of Natural History.

‘Such changes must be ascribed to geniuses, who understand how to make those sciences, which they have chose for their principal study, agreeable to the public; and which sciences, being in general useful to the whole community, every individual thereof can reap some advantage from it, and thereby gratify that self-love implanted in the breast of all mankind in the pursuit of them.

‘When the pride of a nation is flattered with the vain glory of being of great antiquity, the author of such an opinion is always favoured; and every little circumstance conducive to further confirm it, is carefully recollected and noted. Thus

when the subjects of the creation are represented to us in a manner which assists our memory, and renders our conceptions of them easier, we aim at earnestly adopting the noble improvement, and, in order to be the more esteemed, we likewise always confer praise on the author.

‘ As long as the author adheres to his system, and does not alter it, but only illustrates it from time to time with some additional observations, we are not only well satisfied with him, but also often become his faithful assistants. But if he, convinced of the impropriety of his method from its very principles, rejects it, and presents us with another, new and entirely different; what will then be the result? Or what is likely to happen if this is attempted by a person who is unknown, and not artful enough to seize on the advantages of our passions?

‘ For my part, I am apt to believe, that in the former case, the present general taste might be somewhat lessened without any loss to the science itself; because among the great number that love Natural History, there are always some who embrace it when free from errors; and others who are only fond of new reasonings and conclusions, merely because they are so.

‘ These latter are even of service, and their party will certainly increase in length of time.

‘ From this persuasion I have ventured to publish this Essay for treating Mineralogy in a systematical manner; a study to which I have with so much pleasure applied myself. It is not done from the desire of novelty; and still less from contempt of those systems, which Swedish gentlemen in particular, very deservedly, though chiefly on the same principles, have heretofore generally pursued.

‘ I have thought proper to conceal my name, to prevent any constraint on myself or others, and with a view to be at a greater liberty to amend the system, whenever I shall be convinced there is a necessity for so doing, either by my own experience, or by the observations of others: for I flatter myself that this work will not pass unnoticed by men of letters; and, as it is only an essay, it ought, according to an established law amongst authors, to be sheltered from too severe censures.

‘ I wish that the mineralists themselves would examine and compare all that has been hitherto done in this science; they would then find the reason which has induced me to deviate from the received systems, and to propose another founded upon my own, as well as upon the discoveries of others. But as this comparison is not in the power of every one to make, I think it necessary briefly to repeat here the changes which this science has undergone.

‘ The

‘ The first writers on Natural History found so great a number of unknown bodies before them, that their curiosity and time would not allow them to do more than to describe them by their mere external appearances, and to collect the names by which they were known to the natives of the countries where they were found. But as every country had a different name for these bodies, they often gained more names than there were real species, and even sometimes the very reverse happened; this occasioned a confusion, which in the beginning was excusable, but in length of time could not fail of being an obstacle to the progress of the science, and its application in common life.

‘ To remove and alter these inconveniencies, they have in later and more enlightened times endeavoured to fix proper names to the subjects of the mineral kingdom, according to their external marks, as in regard to figure, colour, and hardness; but these characters afterwards having been found not sufficient, it was necessary to discover others more solid by the result of chemical experiments, which added to the former ones would make a complete system. Hiarne and Bromell were, as far as I know, the first who founded any mineral system upon chemical principles. However, they were only the projectors of this manner of proceeding; and to them we owe the three known divisions of the most simple mineral bodies; viz. the *Calcarei*, *Vitrescentes*, et *Apyri*. This system was afterwards adopted by Dr. Linnæus, who, as a very skilful person in the other two kingdoms of nature, ought not to have omitted the third when he published his *Systema Naturæ*. Browal, bishop of Abo, a prelate of great learning, had an opportunity of altering and improving Linnæus's method in a manuscript, which Dr. Wallerius has since made public in his *Mineralogy*, with some alterations of his own; however, the principal foundation remained the same in all, or according to Bromell's method, which he had published in a small book, entitled *Indications for the searching for Minerals*: until Mr. Pott, a chemist by profession, and consequently inclined rather to believe the effects of his experiments, than the external appearances alone, proceeded farther than was customary before his time, in the assaying of stones by fire, and afterwards published his acquired knowledge by the title of *Lithogeognesia*. From this book the said author received considerable honour, because the true advantage of his researches began to appear: miners and other manufacturers were by it able to determine the reason of certain effects, which they before either did not observe, or wilfully concealed, to avoid the censure of being ignorant, if they advanced such things as real truths, which,

according to modern systems, were regarded as contradictory and absurd. Mr. Woltersdoff, a disciple of Mr. Pott, then begun *immediately to form an entire mineral system*, founded upon chemical experiments; but his master did not approve of it, still insisting that materials were yet wanting for the purpose; and that every mineral body ought first to be examined and tried with the same care that he had tried and examined the most simple of them; to wit, the earths and stones.

Such was, according to the idea I had of it, the state of Mineralogy, when I, touched by the difficulties which beginners laboured under, undertook to put my scattered thoughts in this order. Naturalists agreed with me, in thinking the barrier, which had a long while been defended with such ardour, was now beaten down, and that it was necessary another should be erected in its stead, as good as could be procured, until a perfect one might be in time discovered.

Such an enterprize it was thought would promote this desirable end, when on one side I reflected upon the passion which our learned have for disputing, and on the other part considered the gracious reception which the Arts and Sciences have met with at this time, from those to whom the heavy burthen of governing human societies is allotted. It is from their care we are to expect the compleat tribunal where all disputes in this manner can be accurately decided, and all things be rendered truly useful; I mean the institution of a laboratory; where the sight, grinding and polishing; where the air, liquid, and dry dissolvents, and also fire in all its degrees, from the electrical to that of the burning-glass, may be employed as means to obtain the knowledge of these intricate and unknown bodies.

To a similar circumstance, perhaps, those chemical experiments upon vegetables were owing, which were made many years ago in a certain kingdom; and though they did not answer at that time the intended purpose, yet they may at some future time be repeated with advantage, when more knowledge in that matter is obtained: but thus much we certainly know by experience, that the mineral kingdom is extremely well adapted to be examined by these means. The experiments made by the ingenious Mr. Homberg, with Tschirnhausen's burning-glass, may certainly be carried yet farther, whereby some doubts may likewise be removed, which still remain, regarding some of the effects of his experiments. Thus, we should be employed in observing the phenomena and drawing conclusions from them, instead of only searching for the principles of those effects, as naturalists were formerly obliged to do.

How

‘ How satisfied would every lover of systems be, if by this means he could get materials properly prepared to compose a better work, in which he could introduce the few valuable things which are to be found among the old ruins, and leave out all the vague expressions, together with the distinctions, that are of no consequence.

‘ When I had, for the above-mentioned purpose, collected my own observations, and those of others, I heard of two new books on the same subject; they were Mr. D’Argenville’s *Oryctology*, and Mr. Justi’s *Mineralogy*; for which reason I laid my manuscript aside, until I had, by the perusal of those two works, convinced myself that those gentlemen had not prevented me from pursuing my plan; for, the former has, in my opinion, endeavoured to bring us back to a taste that was formerly in vogue; and which, though we do not despise, *yet we neglect*. The second seems to have hurried himself too much, mixing together some irresistible truths, with a greater number of opinions, not yet demonstrated, or mere conjectures; *which is running on faster with a theory than experiments will permit*; whereby nature, which is the *chief point*, will at the end be lost.

‘ Therefore, that no fondness for novelties, in consequence of these new works, or others of the like nature, which may hereafter be published, may again divert our attention from the *only method of obtaining any knowledge of the Mineral Kingdom*, which has with so much pains at length been discovered, and has already been a little entered upon; I have, prompted either by self-love, or a more generous motive, published this Essay, even before I have had time and leisure to reduce it into a perfect system: I do not pretend that it is a compleat one, by which we can with certainty divide mineral substances, and afterwards reduce them into order. I have chiefly intended it as a bar, or opposition to those who imagine it to be an easy matter to invent a method in this science, and who, *entirely taken up with the surface of things*, think that the *Mineral Kingdom may with the same facility be reduced into classes, genera, and species*, as *animals and vegetables* are; they do not consider that in the two last kingdoms of nature there are but seldom, and never more than two different kinds found mixed in one body; whereas in the mineral kingdom it is very common, though it will nevertheless always remain concealed from every one, however penetrating, *who has not employed himself in the compounding or decompounding such bodies*, as far as the present knowledge of these matters will permit.’

IX. *The Placid Man : or the History of Sir Charles Bevil.* 2 Vols.
12mo. Pr. 6s. Wilkie.

THE history begins with a short account of Sir Charles's father and uncle : the former, a worthy country gentleman ; the latter returned from being a governor in the East-Indies, and something of a character. An account of young Beville's birth and education, and a sketch of Mr. Norris, his tutor, which is well drawn, keeps up the reader's attention till the former comes of age ; the gout, then, attacking Sir George, his father sends them all to Bath. Mr. Bevil there rescues a man from the mob, who had stolen a piece of bread and butter, for the immediate relief of his wife and child, who were in extreme want. The poor man relates his history : is recognized by Mr. Norris as an old acquaintance, and is generously relieved by Beville. Beville, while he is discharging the duties of humanity, forgets an appointment with a Miss Clayton, at the ball. Miss Clayton rallies him for having made her wait. The apology which he makes for his delay affects her so much, that having a great deal of sensibility, as well as beauty, she falls desperately in love with him. This lady, whose father is an old courtier, and whose mother-in-law was a rich citizen's daughter, are much divided in their opinions with regard to the disposal of her. Sir Harry is for having a diminutive lord for his son, merely on account of his quality ; my lady prefers Sir Isaac Rupee, a rich East-Indian : but both of them being very ridiculous characters, Miss Clayton does not chuse to encourage either of them ; especially as Mr. Beville having, from his good sense and benevolent disposition, made himself master of her heart : however, as she sees the other gentlemen better received by her parents, she does not publickly discover her prepossession in his favour ; but she makes a Mrs. Stapleton privy to it. Mrs. Stapleton is a widow, her particular friend, a sensible, agreeable woman, and she soon also appears to be the friend of Mr. Beville. Mr. Beville becoming about this time, by the death of his father, Sir Charles, finds Mrs. Stapleton extremely well inclined to make a visit to Sir Harry Clayton, at Beechwood-Park, on his account. Miss Clayton gets rid of her two lovers, and Sir Harry grows impatient to receive overtures from Sir Charles. While Mrs. Stapleton is taking this step to serve her friend Miss Clayton, and Sir Charles, the latter by speaking highly of her to Mr. Norris, and of Mr. Norris to her, excites in each of them an inclination for the other. An interview paves the way for a marriage between them ;

them; when that marriage is on the point of being solemnized, Mrs. Stapleton receives a letter from her milliner, which informs her, that Mr. Norris had many years before been under the most sacred engagements to her; that she could produce these engagements under his own hand; and that his non-compliance with them had reduced her to the situation of life she was in, as she had, trusting to his honour, refused several advantageous offers. Mrs. Stapleton, alarmed at this intelligence, communicates it to Mr. Norris: Mr. Norris confesses there is some truth in it, but declares, at the same time, that the character of the person who wrote so heavy a charge against him, had alone prevented the performance of his promise. He determines to consult Sir Charles and Mr. Barker, the poor man whom Sir Charles had relieved at Bath. Sir Charles, in consequence of the information communicated to him, appoints a meeting with the milliner, who talks in very lofty terms, till Mr. Barker, having been, without making Sir Charles acquainted with his design, to Stoney Stratford, produces a strolling player as her husband,—By this unexpected discovery Mr. Norris is, of course, quite a free-agent, and his marriage with Mrs. Stapleton is celebrated on the same day with that between Sir Charles and Miss Clayton.

There is not much contrivance in the story: it is carried on by starts, and in a desultory manner: the digressions are too numerous, tho' many of them are instructive and entertaining. There are strokes of good sense and good writing in the introduction—Sir Charles and Miss Clayton are the principal figures of the piece, but they are not very strongly marked: they are, indeed, amiable, but too uniformly so to be striking.

X. *The Fruitless Repentance, or the History of Miss Kitty Le Fever.*
2 Vols. 12mo. Pr. 5s. F. Newbery.

IN these volumes some very uncommon words are introduced, and some very improbable adventures related; but there are many pages in them sufficiently pleasing and pathetic to distinguish this novel from the common run of such publications.

Lord Clerage, a young man of fashion, in company with Sir George Hendon, sees Miss Le Fever at prayers in Westminster Abbey, and is so much struck with her beauty as to desire to know who she was.—She, guessing his design by following her, steps into a shop in order to disappoint him, from thence she slips through a back-door, into a street leading to the Park.—By this movement she escapes from him.—Sir George Hendon sets out the next morning for the country, to
finish

finish a matrimonial affair—Lord Clerage frequents all publick places in hopes of having a second view of the unknown beauty. Chance, at last, conducts him to visit a Mrs. Leeson, a relation of his—Mrs. Leeson entertains him with an account of a lady and her daughter who lodge in the same house with her: the latter, according to Mrs. Leeson's description of her, is, he imagines, the young lady he is in search of. On farther enquiry he finds that she is in very low circumstances; the daughter of a brave officer who lost his life in defending a fort; that she had been taken care of, and educated by a lady Catherine Oldham, very distantly related to her mother, for fourteen years: that on the death of her father she had insisted upon living with her mother, hoping to comfort and assist her, as she had no more than thirty pounds a year for her subsistence: and that lady Catherine was so provoked at so filial a procedure as to cancel a will which she had made in Kitty's favour, declaring, at the same time, that she would have nothing more to do with her.—While Mrs. Le Fever lies in a declining state of health in the same house with Mrs. Leeson, her daughter receives a letter from an intimate friend in the country, by the hands of Mr. Leicester, a young clergyman, and a very deserving man, who, being totally unprovided for, comes to town in search of a curacy.—In this interview the young people feel strong prepossessions in each others favour. Miss Le Fever is thoroughly sensible of the impropriety of giving way to her inclination for Mr. Leicester, and is very much persuaded to oppose it by Miss Winter, from whom she receives the letter abovementioned.—Mrs. Le Fever removes to Kensington for the air—Lord Clerage prevails on Mrs. Leeson, who does not suspect his intentions, to introduce him to Mrs. and Miss Le Fever, on their return, as a Mr. Smith, that they may not be embarrassed with the ceremonious civilities due to a man of his quality.—The old lady, who is supposed to be above seventy, falls into the scheme—His lordship is received politely, but with no apparent pleasure by Miss Le Fever.—She goes with him, however, as Mr. Smith, to the Magdalen-Hospital, without any other companion, when he discovers his real name, and rank in life. In their way home he takes liberties with her which she cannot approve of, and therefore strongly resents his behaviour. His friend Sir George, when acquainted with it, greatly condemns him, and warmly defends the cause of virtue.—Lord Clerage, in a letter to a Mr. Johnson, who is no stranger to his passion for Miss Le Fever, turns Sir George into ridicule for being so very virtuous. He also informs Mr. Johnson, that having bribed Mrs. Leeson's maid Jenny, who was going to the post-house with two letters, the
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one to Miss Winter, the other to Mr. Leicester, he had found that Miss Le Fever actually despised him, and had a heart only for the *poor parson*.—By the same manœuvres, my lord gets into his hands Miss Winter's and Mr. Leicester's answers; and resolves to make proposals to lady Catherine, supposing that as she brought Miss Le Fever up with a design to give her a fortune. He first, however, seizes an opportunity to speak to Miss Le Fever, alone, who tells him frankly, that she is engaged to Leicester.—My lord then offers to make a handsome provision for him upon his relinquishing all pretensions to her. She consents to communicate his lordship's proposal to her lover, but also tells my lord that her compliance with his request is entirely on Leicester's account, and that she will never see him more when the business is completed.—While Miss Le Fever's letter to Mr. Leicester, with his lordship's proposal, is on the road to him, my lord visits lady Catherine, thinking that it will be impossible for Leicester to refuse his advantageous offer; and her ladyship agrees to pay seven thousand pounds down with Miss Le Fever, and to leave her the same sum at her death. To my lord's extreme disappointment Leicester hurries up to town, claims his mistress's promise, and throws up every thing for her sake. Lord Clerage, irritated by so unexpected a turn, employs his friend Johnson to dispose of his troublesome rival, and receives assurances from that friend that his desire is accomplished. Miss Le Fever becomes very uneasy at her lover's absence; suspects my lord of being the cause of it, flies to him, and, on her knees, intreats him to release Leicester from his confinement, offering to marry him if that intreaty was successful. Yet she, at the same time, appears so disturbed and unhappy that his lordship, who begins to repent of his villainy, promises to do every thing in his power to restore him to her. My lord, though he encourages Miss Le Fever to hope for the restoration of her lover, really does not know where he is, but soon hears that he is in a mad-house. In this house he finds him rendered almost frantick by his ill-treatment: he releases him, carries him to Miss Le Fever, and offers him a temporary living—Leicester accepts of his lordship's offer with gratitude, looks upon him as his best friend, and earnestly begs him to assist him in persuading Miss Le Fever to be indissolubly united to him.—Miss Le Fever, recollecting the conditions on which my lord promised to be his friend, falls into a fit: as soon as she recovers she desires Leicester to go up to her mother, and then plainly tells his lordship that she is unable to perform her engagement; but adds that she will never marry Leicester.—Her great distress upon the trying occasion affects my lord so much that he consents to her

her marrying the man of her choice ; and leaves her with precipitation. She marries Leicester.—Here follows an abridgment of a whole two years correspondence.—Lord Clerage again applies to Sir George, to inform him that having cut off his hair, in order to disguise himself, he had caught a bad cold, which had been attended by a St. Anthony's fire on one side of his face : that he had sent for a physician who had a pupil—(a circumstance not very common, however) whom he remembered to be Sir George's worthy countryman Freeman.—To this Freeman my lord passes for a Mr. Clayton, and sets him up an apothecary at Brickley, the town in which Leicester lived. With this Freeman he corresponds for two years, while he, himself, resides with Sir George:—By him he is informed that Mr. Leicester has a son and a daughter ; and that he had married Miss Winter, Mrs. Leicester's friend, who, upon the death of her father, came to live with her, with a fortune of nine thousand pounds. Freeman also informs his friend Clayton (lord Clerage) that Mr. Leicester is jealous of his wife. On the receipt of this intelligence my lord goes, disguised, to board with Freeman, hoping to tempt Mrs. Leicester to revenge herself upon her husband.—Mrs. Freeman, a lively woman, now begins to correspond with a Miss Gibson, and sends her an account of Leicester's behaviour, which almost borders upon madness.—Leicester meets Mr. Clayton at Freeman's and invites him to his house, by visiting at which he, (Clayton) alias my lord, has many opportunities to make Mrs. Leicester his friend, who is supposed not to recognize his lordship in his *round bob*—While lord Clerage is thus situated, a neighbouring squire, of whom Leicester is jealous, speaks slightly of Mrs. Leicester. My lord, provoked at his injurious aspersions, is instigated to give him an opportunity to try her, that he may, himself, fly to her deliverance, without her husband's knowledge, who, for want of penetration, harbours no suspicions against the very man concerning whom he had most reason to entertain them. Soon after this Leicester dies of a fever, and leaves his wife with child, who is doubly distressed, having lost a husband whom she loved, and being very much straitened in her circumstances.—Lord Clerage discovers himself, by the agitation of his spirits, to Mrs. Freeman ; and she promises, at his earnest intercession, to plead his cause with her friend. It is now agreed that he shall leave Brickley as Mr. Clayton, and return, in a decent time, to visit Mrs. Leicester as Lord Clerage—Yet, though he has hopes of being favourably received, he cannot reflect, without much disquietude, on his having been accessory to the inhuman treatment which Leicester had met with ; and which had, at certain seasons, he

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believed, unhinged his reason.—Lord Clerage, as Mr. Clayton, visits Mrs. Leicester soon after her lying-in of another son, to whom he stands god-father, and leaves Brickley, after having declared his intention to pay his respects to the amiable widow again. Before he goes, however, he procures a hundred a year for her from lady Catherine; which annuity is to be punctually paid to her during her widowhood but no longer—On being persuaded by her friends to accept of lord Clerage, Mrs. Leicester expresses a strong dislike to a second marriage, especially with a man who had so outrageously persecuted her: but for her mother's sake, and in consideration of her children, she resolves to give her hand to his lordship; though she hopes that her altered person and the striking marks of a speedy dissolution, as she is visibly in a decline, will deter him from his purpose.—She finds him resolute, but will not consent to an union with him till she has lain aside her widow's dress.—During these transactions lady Catherine is applied to, and she declares that she will make the *seven thousand pounds*, before promised, *ten*.—Mrs. Leicester now finding herself growing worse and worse almost every hour, assures Mrs. Freeman that her end is fast approaching—She is soon afterwards confined entirely to her chamber. She sends, in a hurry, to lord Clerage, and desires him to accept of that hand which she had hitherto refused, in hopes of securing lady Catherine's offer for her children.—When this business is dispatched, his lordship produces a private bond or instrument, by which he settles the ten thousand pounds equally divided among her three children. She dies in about four days, having taken leave of her children, whom lord Clerage looks upon as his own, and recommends her mother strongly to the care of his lordship and of Mrs. Freeman.

The moral of this little history is obvious.—The heroine of it is *great* throughout: her dying speech to my lord is very affecting. The improbabilities need not be pointed out, as Mrs. Leicester's not recognizing lord Clerage in his *round bob* is sufficient to stagger the most careless and credulous reader.—However, this new performance has, upon the whole, a good deal of merit.

XI. *The Maid of Quality; or the History of Lady Lucy Layton,*
2 Vols. 12mo. Pr. 5s. Vernon and Chater.

THE reader of our modern novels should have the patience of Job—Few, very few, *can* make him amends for the time devoted to the perusal of them.—The pious *man of Uz* had,

had, certainly, many *grievances* to complain of, but he had no *petitions* to sign, nor *novels* to review.

It is not easy to discover the plan of the author of the volumes before us, however, we will endeavour to give *him*, or *her*, fair play—.

Lady Lucy is first introduced under the name of Lucy Greville, and in the character of an upper servant to Miss Cleaveland, who lives with her brother. This brother falls in love with Lucy, and offers her marriage; but not chusing to inform her sister of his designs, wants to marry her privately. After some demurring she closes with his proposal. In the mean while a Mr. Wilder comes to visit to Mr. Cleaveland, and being alarmed at hearing that he intended to marry Lucy, as he knew that such an alliance must be detrimental to him, and as he had taken a violent fancy to Lucy himself, bribes Le Four, Cleaveland's valet, to fill her with suspicions against his master. Le Four prevails on her to elope with him, and promises to conduct her safe to a Miss Berkley's, with whom she corresponds. When they are, by themselves, in a post chaise upon the road, he takes very great liberties with her. She is rescued by Mr. Cleaveland, with the assistance of his attendants, who conveys her to a seat of his in the west of England: he reproaches her for having left him to put herself into the hands of his servant: Lucy, however, believing that he was only scheming her ruin, listens to one of his maid servants, who brings her a letter with the superscription of which she is quite unacquainted.—This letter contains an offer of protection from a lady in the neighbourhood, as she is told. This lady proves to be mother to the Mr. Moreton who accompanied Wilder in his visits to Mr. Cleaveland, at the time Lucy waited on his sister.—Moreton behaves to her with still more insolence than Cleaveland or Le Four had done. In struggling she seizes his pistol and wounds him; runs away, and gets into other families.—Still exposed to insults from the men, she is, at length, recommended, as a servant, to lady Constantia Belmont. Soon after Miss Greville's entering into lady Constantia's family, Cleaveland, who visits her ladyship, discovers her, begs pardon for having suspected her virtue, and tells her, that Le Four being seized with a dangerous disorder, wished to see him, and had confessed that Wilder engaged him to carry her off, not only to secure her for himself, but to prevent him from marrying her, hoping, that he would then make a Miss Basil his wife. Wilder, it seems, is particularly interested in the marriage between Cleaveland and Miss Basil, being then entitled to the third part of an old lady's estate, aunt both to him and Miss Basil, and vehemently averse to any

any connections with Cleaveland and his family. This affair being cleared up, Cleaveland is received by Lucy as the man who is to be her husband. Wilder attacks Cleaveland—Cleaveland wounds him dangerously, and flies to France.—Wilder, at length, recovers, and Lucy falls ill of a fever, occasioned, in a great measure, by her anxiety about Cleaveland. While she is in this condition the nurse who attends her discovers, by a picture and a mole, that she is the sister of the marquis de L——, and not Julia Belmont, who dies before this *dénouement*. The marquis himself proves to be an English earl, whose father went abroad after the rebellion, recovers his title and estate, and expresses great uneasiness concerning Cleaveland's behaviour to lady Lucy Layton, his new sister. Soon afterwards Cleaveland returns from France, and explains the cause of his long absence and silence—It appears by that explanation that Wilder had followed him to France, encouraged a Spanish gentleman, who was there at that time, to suspect him of an improper intimacy with his wife, and to get him assassinated. An attempt is made against his life, but his wounds happen not to be mortal. During his confinement Wilder intercepts all the letters which were dispatched to him by lady Lucy, and by him to her. Cleaveland comes to the knowledge of Wilder's perfidious behaviour by the information of Mr. Beverly, a friend of his. Cleaveland had saved this Beverly's life when some country fellows had almost overpowered him, for endeavouring to carry off a fine girl.—In return for so signal a service Beverly discloses all he knows relating to the villainy of Wilder, who is drowned, coming from Calais in an open boat. With the marriage of Cleaveland, and lady Lucy, with the tacking together of several other personages, not of consequence to be mentioned, the piece concludes.

We have given the outlines of this curious performance, full of marvellous events, related in a marvellous style, because we would not be accused of proceeding to execution before the trial is over: we cannot, however, help thinking that it will be *transported* in a little while to the regions of *oblivion*.

XII. *An Eighth Letter to the People of England. On the Power of Disqualification in the Commons; in which it is shewn, that the Subject is not sufficiently understood by those who have written on either Side of the Question.* 8vo. Pr. 2s. Robinson and Roberts.

THE expulsion and disqualification of Mr. Wilkes from sitting in the house of commons during this parliament, have multiplied political nostrums, pro and con, to an amazing

ing degree. Each has the true secret of cure without confinement, and each boasts of the number of patients who have recovered under his hand. That political, as well as natural, ailments, may be removed by different applications, may be true; but a practitioner has no right to condemn another person's method, because it is not the same with his.

We have already reviewed several pamphlets on the same subject as that before us; and though we agree in opinion, in a great measure with this author, yet we cannot retract any thing we have said with regard to others. Abundance of the law does not destroy the law; and we look upon what he has advanced, as being not contradictory to, but as corroborative of, the inherent right of disqualification that resides in the commons of Great Britain, as exercised in the case of Mr. Wilkes.

Why this publication is called an Eighth Letter to the People of England, is not very material to enquire. It has, indeed, no marks of an epistolary address; and therefore, without minding a trifling impropriety, we shall proceed to its substance.

The author sets out with an opinion, that preceding writers have mistaken the case of this disqualification; and he quotes Sir Edward Coke in refutation of what the advocates of Mr. Wilkes have offered. His reasoning upon this head, is, we think, strong and conclusive; but it would suffer by being parcelled out. It is sufficient to say, that the author thinks, 'the house of commons does, at once, possess both a legislative and executive authority in all those matters which may arise concerning themselves. It includes a legislative power, because the maxims and the methods, on which they proceed, are not defined and ascertained by any particular law, and are resident in themselves alone.' To prove this, the author brings various instances, both from law and practice; from the latter it seems, as if, where not specifically mentioned and described, that the commons deem themselves, respecting their own affairs, unobliged by the whole legislative authority, excepting in those concerning treason, felony, and breach of the peace. In confirmation of this doctrine, our author instances the exemption which members enjoy, not only for their own persons, but their servants, from arrests, and other law proceedings, to which other subjects are liable; and the punishments inflicted, without any course of law, on those whom they may deem to have acted disrespectfully to a member or to the house.

'On what authority, says this writer, a writ of Habeas Corpus is denied to the subject, who may be taken into custody by power of the commons, I know not. It cannot be on the reason

reason already related, that the judges cannot be authorised by the executive power to carry the common law into execution; because this writ of right is by statute law. And it seems extremely singular that the commons, who have consented to this statute of the Habeas Corpus, should think themselves superior to the law which they have enacted, without excepting that right to themselves; and that the judges should not grant that writ, to every subject who applies for it in the above situations; since the power that made the law unexceptionably enables the executors of it to carry it into execution. In fact, though the laws and customs of parliament, which are consecutive of its legislative authority, are to be learned out of the rolls of parliament, and other records and precedents, and from continual experience; yet these can no more limit the legislative authority of the commons, in relation to their own affairs, than the common or statute law can circumscribe the authority of the whole legislature. *Each of them* can institute new laws, alter, explain, and abrogate the old, when the exigency of the case requires it: otherwise they would be bound to follow erroneous laws, without the power of remedying their mischief: and in new cases be unable to provide any remedy at all: both which are incompatible with the idea of all legislative authority. Whenever the legislative authority of either house, in affairs relating to themselves, is either altered, circumscribed, explained, or abrogated by the authority of the whole legislative body, in those instances it is rendered inoperative, in all others it remains in plenary power.'

We have given this quotation at large, because we are doubtful whether a writ of *Habeas Corpus*, upon a commitment of the commons, ought to be denied. This point was strongly agitated in the case of the Ailesbury men, when many able lawyers were of opinion, that they had a right to their *Habeas Corpus*: three of the judges, however, were of a contrary opinion, but the great lord chief justice Holt thought a general warrant of commitment for breach of privilege was of the nature of an execution; and, since the ground of complaint was specified in the warrant, he thought it plainly appeared, that the prisoners had been guilty of no offence, and that therefore they ought to be discharged. Without entering into the validity of this opinion, it is certain, that Mr. Lechmere said that he believed, in the rolls of precedents, there might be found a case where bail had been allowed by the court of King's Bench, upon a commitment of the house of commons. This author therefore, ought rather to have questioned, whether it was a *prudential*, or a *legal* consideration, which influenced judges to deny the writ of *Habeas Corpus* on such commitments. What

the author means by the words *each of them*, in the above quotation we know not. He boldly concludes, however, from the premises, that the arguments which have been drawn from precedents, considered as the sole origin and guide in the resolutions of the house of commons, respecting the Middlesex election, whether on one side or the other, are so far from being conclusive, that they are of very little import.

This author is of opinion, that the commons, and the right of electing them also, were created by the crown; and that the very existence of the house, as well as their electors is derived from the very same source; but he does not intend to insinuate, that the representatives are possessed of an unbounded power to exert their authority as they please, but in matters relative to themselves alone. He thinks, that 'if the commons cannot make their own powers of disqualification, which are not defined by law, because they did not make themselves: it then follows that the electors cannot make their powers of election, which are not defined by law, because they did not make themselves. And thus the powers of the elected and electors standing alike on this fallacious ground of not being lawful, because they did not make themselves, must sink, and all fall in together. Nor do the ill consequences of the preceding principle terminate in this place: it must proceed to more fatal effects. For if the commons, because they did not make their own power, cannot exercise the authority of disqualifying a member by their own resolutions, it follows that they cannot exert that power in conjunction with the crown and the house of peers. For if the power of disqualification be injurious both to the electors and the elected, that power can no more be legally exercised in conjunction with the king and lords, than by the commons solely in their own house. For to assert that the commons, because they did not make their own powers, have not the right to disqualify a member by their own resolutions, without depriving the electors of their right of election, the member of his right of representation, and risking the ruin of the constitution itself; and yet to allow that these very commons can effect the same thing in a more extensive degree, with more injurious effects, and without violating the rights of the member, the elector, and the constitution, conjoined with the two other legislative estates, is to assert, that the same act which is criminal when committed by themselves, is lawful when transacted in company. What position can be more replete with absurdity than this, that the same men both *have* and *have not* the same right? That they possess it where it can do the most mischief, and are not invested with it where it can do the least. That they can rescind

Find any number of subjects both from their elective and representative rights for ever, and not disqualify a member, and render the votes of the constituents ineffectual for the duration of one parliament. Is not the authority to exert such a power by the commons, in concert with the king and lords, as diametrically repugnant to the design, and as subversive of the ends to which they are delegated by the people, as if it was exacted by themselves alone? They can, therefore, have no greater title to the exercise of this power in their general legislative capacity than in their separate. Both rights stand on the same basis; both are equally beneficial or equally prejudicial to the people themselves; and, therefore, both must be alike rejected or received.

This is placing the case of Mr. Wilkes upon a broad bottom; but we are afraid that this manner of reasoning may be carried so far, as to destroy the validity of all human laws, and even the first principles of government. If every man was originally by nature equal with another, by what authority was he deprived of that equality? If the question, however, is bounded, it must operate with great strength. That the freeholders of Middlesex, as such, can act in no judicial capacity, except when they are lawfully summoned by law or the king's writ, is well known to all who know this constitution. If they petition as individuals, to set aside a resolution of the house of commons, every individual in England ought to have the same liberty. We may go a step farther: if the freeholders of England have a right to insist upon dissolving the existence of the commons, that part of the people, who are not freeholders, have a right to recur to the laws of natural equality, and to demand the same privileges as the freeholders enjoy. All this must lead to a state of mere confusion and anarchy, as is attempted to be proved in this publication.

'The electors, says this writer, are no more the people, than the representatives are the elective body. Nay, the former are not possessed of a right which the latter enjoy, that of being elected to the important trust of legislation and the public good. If the constituents therefore have elected, as the people, they have chosen, under a power also which they do not possess; and thus the powers of election, being made by those who did not make themselves, they could not make that power. The very delegation, therefore, of authority to the commons, as the representatives of the people, being imparted by their constituents only, is illegal, and has no stability. And this result is consecutive of the fallaciousness of that very principle, which declares their power is founded on their being elected by the people.'

‘These even are not the sole consequences, detrimental as they are, which will devolve on the devoted state, should the preceding principle be thoroughly adopted. The king himself and the house of lords, being *not* self-created, but made by the constitution: these can no more make their own powers than the commons, because they did not make themselves. And thus these two estates being in the same impotent situation, the whole constitution, king, lords, and commons, the statute, common, canon, and all other laws, the executive powers, courts, magistrates, and other officers, must vanish like the baseless fabric of a vision, and leave the governors without power, the people without restraint, and every thing reduced to anarchy and confusion; and the constitution itself must be annihilated. Such will be the effect of that position, that the commons cannot make their own powers, because they did not make themselves. The error of this principle arises solely from the considering those things to be emanations from the constitution, which form that constitution itself.’

Our author follows this argument very closely, but we must refer the reader to the work itself for the connection of his reasoning. Though we cannot approve of every thing advanced in this pamphlet, yet it must be acknowledged, that the arguments are built upon a more extensive and liberal plan, than that of any other we have seen upon the same subject.

XIII. *The False Alarm.* 8vo Pr. 1s. Cadell.

THIS writer marches against the Goliath of sedition, clad in the simple, but impenetrable, armour of truth and philosophy. He fortifies himself with few or no precedents from the journals, nor does he rear the ponderous spear of law, but the weapons he employs are keen and irresistible.

After an introduction upon the advancement of civil wisdom for quieting the minds of men, and the difficulty which it encounters in its progress; he considers the ferment that now rages in this nation as propagated from papers, petitions, and pamphlets. ‘It may, says he, not be improper to lay before the public the reflections of a man who cannot favour the opposition, for he thinks it wicked; and cannot fear it, for he thinks it weak.’

The case of Mr. Wilkes naturally takes the lead in this argumentation. As to the person of Mr. Wilkes, ‘lampoon itself, says he, would disdain to speak ill of him, of whom no man speaks well. It is sufficient that he is expelled the house

of

of commons, and confined in goal as being legally convicted of sedition and impiety."

Notwithstanding the high opinion we have of this author, we cannot help thinking that he resembles the man in the play, who laughs with the tear in his eye. His even proclaiming the opposition to be weak, may be justly considered as an implied declaration that it is strong; and we are sorry to see so able a champion encounter so feeble an adversary. As to the character of Mr. Wilkes, we may affirm, that what is here said of him does no service to the cause in which this author has engaged.

After some arch ridicule thrown out against imaginary grievances of the Middlesex electors, he observes that that county, distinguished from the city, has no claim to particular consideration; and he thinks that the confinement of Mr. Wilkes cannot at all meliorate his morals, nor is it a sufficient reason why he should come out of goal a legislator. He next examines some of the most specious arguments for his eligibility into parliament, notwithstanding his expulsion. He observes that where there is a possibility of offence, there should be a possibility of punishment; and that 'a member of the house of commons cannot be cited for his conduct in parliament before any other court; and therefore, if the house cannot punish him, he may attack with impunity the rights of the people, and the title of the king.'—Our author's reasoning upon this head, and upon the powers of the house of commons is shrewd and sensible. As in some cases the members of parliament are above the controul of the courts of law, civil order undoubtedly requires that they should be under the jurisdiction of their respective houses, that they may not abuse such an exemption. He then states the case of Mr. Wilkes, his expulsion, his incapacitation, his re-election, and the admission of Mr. Luttrell upon a minority of votes; and according to him 'the question must be, whether a smaller number of legal votes, shall not prevail against a greater number of votes not legal. It must be considered, that those votes only are legal which are legally given; and that those only are legally given, which are given for a legal candidate.'

This we think is a full and a fair state of the case. Our author then examines 'whether a man expelled, can be so disqualified by a vote of the house, as that he shall be no longer eligible by lawful electors.' To prove the affirmative of this proposition he appeals to the unwritten law of social nature, and to the great and pregnant principle of political necessity. 'If, says he, the commons have only the power of dismissing for a few days the man whom his constituents can

immediately send back, if they can expel but cannot exclude, they have nothing more than nominal authority, to which perhaps obedience never may be paid.'

This writer quotes Mr. Selden as an advocate for the power of perpetual disability being lodged in the commons. As he does not quote the particular passage of Selden where this doctrine is found, we must suppose that he alludes to the words of the speech of that great man against Sir Edward Sawyer. If that is the passage in question, though we allow it is very pregnant, we cannot think it amounts to the power of a perpetual disability, for all that Selden says is "to maintain the privileges of our house, we can fine as well as the lords. And as they disable lords from sitting there, so we can disable any member of our own house from sitting here." After all, it is very possible that this writer might have had some other passage of Selden in his view, which has not come to our knowledge.

After some farther reasoning on the same subject, which we think conclusive to prove that expulsion infers exclusion, he shews the absurdity of supposing that expulsion is only a dismissal of the representative to his constituents, who may, if they think proper, re-elect and return him to the same parliament. 'This, says our author, (in a style which may be thought a little lexicaphantic,) is plausible but not cogent. It is a scheme of representation, which would make a specious appearance in a political romance, but cannot be brought into practice among us, who see every day the towering head of speculation bow down unwillingly to grovelling experience.' He then shews, that 'expulsion without exclusion might very often be desirable; some, for instance, by the favour of others which perhaps they may gratify by the act which provoked the expulsion. In short, was that the case, none would dread expulsion but those who bought their elections, and who would be obliged to buy them again at a higher price.' He proceeds to expose the futility of all arguments drawn from an act of the 4th and 5th of queen Anne, and which means no more than a permission for the electors to re-chuse those members whose seats may be vacated by their accepting a place of profit. He examines with great accuracy several other arguments that have been alledged against the power of exclusion upon expulsion; and, we think, undeniably proves that they all operate directly against the re-admission of Mr. Wilkes into this parliament. He then examines the groundless alarms that have been circulated among the people on this occasion. 'Outcries, says he, uttered by malignity, and echoed by folly; general accusations of indeterminate wickedness, and obscure hints

hists of impossible designs, dispersed among those that do not know their meaning, by those that know them to be false, have disposed part of the nation, though but a small part, to pester the court with ridiculous petitions.'

We next meet with a very entertaining account of the progress of a petition, and the means of obtaining names to it; and our author seems to think that that great engine of sedition has recoiled upon its authors. 'They thought, says he, that the terms they sent were terms of weight, which would have amazed all and stumbled many; but the consternation is now over, and their foes stand upright, as before.'

We shall here take our leave of this writer, who finishes his publication by recapitulating the insults and indignities that have been offered to the person of his majesty; and we heartily wish that he may prophesy truly as to the inefficacy and end of all our public commotions.

MONTHLY CATALOGUE.

14. *The Crisis. In Answer to the False Alarm.* 8vo. Pr. 1s. Murray.

WE have read this publication with great attention, but cannot discern in it the smallest effort towards reasoning; the whole of its argumentation amounts to the polite Billingsgate of, You lie, you lie, you b——h.

15. *An Address to Junius, upon the Subject of his Letter in the Public Advertiser, December 19, 1769.* 8vo. 6d. Dodsley.

This writer affects to think that Mr. Wilkes is the author of the letters signed Junius, and he attacks him in pretty much the same unargumentative manner, which we can by no means recommend to our readers. We are, however, to observe, that this Address to Junius, is confined to the subject of his letter in the Public Advertiser, Dec. 19, 1769.

16. *An impartial Answer to the Doctrine delivered in a Letter, which appeared in the Public Advertiser, on the 19th of December, 1769, under the Signature of Junius. By Charles Fearn, Esq.* 8vo. 1s. Murray.

The declamation and invective of Junius, and his unargumentative writings, cannot justify this author in adopting the same manner.—*Non tali auxilio.*

17. *The Twelve Letters of Canana; or the Impropriety of petitioning the King to dissolve the Parliament.* 8vo. 1s. R. Davis.

Mr. Canana tells us, that he has been extremely alert, and uncommonly successful, in proving the impropriety of the late petitions, and the unworthiness of those who promoted them; and 'it will, perhaps, says he, scarce be credited, but it is not the less true, that a person unsolicited, and to this hour unknown, has published these, merely from a love of justice, and from the feelings of humanity.'

We are sorry that most, or all, of those letters, having already appeared in print, do not properly fall within our review. As to the disinterestedness of Mr. Canana's loyalty, it has been prophetically foretold in Hudibras an hundred years ago:

* For loyalty is still the same
Whether it win or lose the game;
'True as the dial to the sun,
Altho' it is not shone upon.'

18. *A First Letter to the Duke of Grafton.* 8vo. Pr. 1s. 6d. Fell.

There is a remarkable similarity of stile between this letter, and that of the letters published in the public papers under the name of Junius; but a still greater similarity as to the matter and manner of handling the subject. Neither writer, if they are different authors, pretend to proof or argumentation. The private amours of a great statesman, which have been acknowledged to the honour both of his candour and understanding, and were followed by the best of all reformatations, are dragged into light as impeachments of his public character; and matters which neither king nor minister could be concerned in, are dressed up into Philipics against both, and supported at the bottom of every page with quotations from those of Cicero against Marc Antony. From the manner of its being printed, and the evidences of its inaccuracy, we are tempted to think, that some bookseller has made free with the writing-desk of Junius.

19. *The Free Briton's Supplemental Memorial to the Electors of the Members of the British Parliament; wherein the Origin of Parliaments in Europe, and other interesting Matters, are considered.* 4to. 1s. 6d. Williams.

If we mistake not, we have already reviewed some of this author's pieces*, and we cannot refuse him the encomium of being a sincere friend to liberty; and that the British nation is

* See vol. xxviii. p. 380.

highly indebted to him for the pains he has been at to illustrate, from the Roman and other antient histories, the danger she is in at present.

20. *The Question, (Whether the Right of the Elector hath been violated by the Rejection of Mr. Wilkes, and the Admission of Mr. Luttrell or not?) examined, in a Letter to John Brown, Esq. and its Negative proved, from the Nature of the Constitution.* 8vo. 1s. Bladon,

The reader in this publication will find many sensible arguments for preferring the 296 votes in favour of colonel Luttrell, to the 1146 for Mr. Wilkes; for, says he, it is not the number of votes, but the number of proper votes that in this case must prevail on the comparison. The reader will find several other very shrewd observations advanced on the same side of the question by this writer, who subscribes himself Thomas Stevens.

21. *The Decisive Trial; or the Proceedings in the Court of Common Sense, in the great Cause between the Supporters of the Bill of Rights and the Petitioners of Middlesex, London, and Surry, Plaintiffs; and the present Administration, Defendants.* 8vo. Pr. 1s. 6d. T. Payne.

This publication is not without its merit. The patrons of the petitions for a dissolution of parliament are supposed to be plaintiffs, and the ministerial party, defendants. The judges are, lord chief justice Reason, lord chief baron Candour, and Mr. Justice Right. Pleadings are heard on both sides, and the sum of what the plaintiffs contend for is, that the present administration is ignorant, corrupt, weak, inconsistent, wicked, odious, detested, tyrannical, oppressive, contemptible, and dangerous. This charge is supported with some humour from the words of the petitions, till the court calls for Mr. Accuser-general, who is council for the plaintiffs, for his records, which he accordingly produces under the following title.

“A catalogue of many original, valuable, and authentic records, which have been collected at very great pains and expence, to prove the several charges of high crimes and misdemeanours against the present administration.”

‘The Catalogue itself is briefly this;’

- “The Daily Gazetteer,
- “The Public Advertiser,
- “The Public Ledger,
- “The St. James’s Chronicle,
- “The London Chronicle,

• The

- " The London Evening Post,
- " Lloyd's Evening Post,
- " Baldwin's Weekly Journal,
- " The Middlesex Journal, &c. &c. &c."

" Together with some hand-bills and papers not generally known, which have been printed for the benefit and instruction of the good people of Great Britain, from the month of April 1768, to the present time inclusive."

The decision of the court, after hearing both parties, is as follows.

" It is the opinion of this court, that no part of the charge against the DEFENDANTS has been proved, by any argument or evidence, adduced by the PLANTIFFS; that the MATTER of the PETITIONS proves nothing against the DEFENDANTS; that the PRAYER of them is UNCONSTITUTIONAL; and that a *groundless* prosecution, conducted with so much *vehemence* and *acrimony*, leaves an impression in favour of the DEFENDANTS, as it proves no more, than that they have enemies, who are become so, from some cause or motive, FOREIGN to their CHARACTER and PUBLIC CONDUCT."

22. *A Defence of the Proceedings of the House of Commons in the Middlesex Election. In which are considered two late Pamphlets, viz. " The Sentiments of an English Freeholder on the late Decision of the Middlesex Election," And " An Essay on the Middlesex Election." By the Author of the Answer to the Question stated. 4to. Pr. 2s. 6d. Wilkie.*

We have already reviewed the two pamphlets that have given rise to this publication*. A late decision in an august assembly in favour of the side which this writer espouses, we are afraid will no more be final in preventing heats both within and without doors than his arguments; though it must be acknowledged they are very conclusive, and contain full answers to the pamphlets he attacks. In reply to the author of the *Sentiments* the author lays down the following political principles as his parliamentary creed.

" The law of parliament, founded upon the usage of parliament, is under no constitutional controul, but that of the supreme legislative power; and when declared in any particular instance by a resolution of either house of parliament, is as binding upon every subject, as any other branch of the law of the land, declared by any other court of judicature, in a case of which it has competent jurisdiction."

* See vol. xxviii. p. 362, & *ibid.* p. 455.

* The judicature of the house of commons is without appeal, and without controul, in all matters that come within its jurisdiction, whether civil, or criminal, that is, in all matters of election, and over its own members as such. Whether it be *sole and exclusive* in the latter case, is of no consequence. I assert that its judgments in both cases are *dernier*. It is very obliging in this gentleman to remind us, that the house of commons have no claim to infallibility; and that their decisions are still to be tried at the tribunal of *reason, natural justice, and common sense*. So too he will allow, may the judgments of every court. So also may the acts of the whole legislature. But, I fancy, our author will be hard put to it, to find even the *form* of a writ of error, from the determination of the house of commons in either of the above cases, or indeed in any case. If he succeeds in this search, I will engage to find him, in return, writs of the same kind, from judgments of the peers, in cases of appeal, and even from acts of parliament. The legislature may, doubtless, at any time, limit the jurisdiction of either house, or alter their rules of proceeding. Still however the judicature itself, till it is rendered otherwise by the supreme authority, is, as I said before, without appeal, and without controul.

This author next attacks the Essay on the Middlesex Election, who contends that the general power of expulsion, as claimed and exercised by the house, is inconsistent with the known established constitution of government in Great Britain.

* I cannot see, says this author, that the power of expulsion is in any sense a power *against the people*. It is strictly a power of the whole body of the house against every particular member of it. The general exercise of this power is clearly in favour both of the people, and of the particular constituents of the expelled member. The latter have thereby an opportunity, which they could not otherwise have, of electing a worthier representative; and the people will reap the benefit of such a choice. The freeholders of Middlesex have indeed thrust themselves into the present dispute, as a kind of seconds to their expelled member. They took up his cause, and abetted his crimes. Nay, they have assumed to be judges, as well as parties in this contest. But by what right do the freeholders of Middlesex call themselves the people of England? By what authority do the whole body of electors assume that name? They are not the thousandth part of the subjects of this realm. The constitution has entrusted them with the power of electing what persons they please, *qualified* to be elected. Here their trust ends. Let them be satisfied with it. Let them discharge it as they ought. The constitution has not left it to them to judge
who

who are thus qualified. It has entrusted this power, we think, in safer hands. And we too, though perhaps neither freeholders nor burgesses, are of the people.'

Our bounds do not admit of following this elaborate and accurate writer through all the reasoning and arguments with which he supports the above opinion, and therefore we are obliged to refer the reader to the performance itself.

23. *A Postscript to the Essay on the Middlesex Election.* 8vo. Pr. 6d. White.

Last month we expressed our approbation of the ingenious performance, to which we are now favoured with a postscript, by the same hand.

Here the author unfolds more, at large, certain principles, which from the compressed form they were delivered in, might be liable to misrepresentation. New matter also seems to arise from a closer discussion of his subject, which gives birth to some very pertinent distinctions and ingenious illustrations.

With the Postscript is delivered a loose half sheet, containing the writer's reply to the author of a *Defence of the Proceedings of the House of Commons*. This we regard as the best commentary upon certain passages which have been misunderstood of the Essay on the power of expulsion; and shall therefore give it a place in our Review, in hopes of preserving it from the too common fate that awaits the best pieces carelessly written upon fugitive scraps of paper.

To the Author of a Defence of the Proceedings of the House of Commons, &c.

SIR,

Saturday, Jan. 6.

I last night perused your pamphlet, in which you say, my Essay was put into your hands while you were writing, &c. Had not your thoughts been otherwise employed, you might possibly have understood what you read; for I cannot suspect a gentleman of your rank to be capable of wilful misrepresentation. When I am speaking of the authority of precedents, you misapprehend my meaning, or you would not have charged me with maintaining that *the house of commons, as a judicature without appeal, ought not to be governed by precedents*. I said, "In the exercise of acknowledged powers, especially the judicial, these are justly allowed the greatest authority." See reasons for this, page 31. *et sparsim*. But that any body of men assuming a power, without drawing the attention of those whose rights might be thereby affected, cannot, by such usurpation, gain a legal title to such power. The house of commons frequently applied by humble petition to queen Elizabeth, for the

release of members imprisoned for words spoken in the house : nay, the form of requesting freedom of speech, as a favour from the crown, is still continued. But will any man maintain, that this imprisonment of a member was an exertion of legal power? This a much stronger case ; for here the people, by their representatives, acquiesced and submitted to the claim, when all its consequences were seen.

You will be singular, in not understanding what I mean by legislative power. It is the governing *will* of the community, which makes or alters laws. The judicial power explains and applies these laws to particular cases ; or in a new case, not expressly provided for, *decides*, upon analogous reasoning. My grand objection to the power of expulsion, is, that, in the exercise of this pretended power, the house of commons make a law for each particular object, at the *will* of a majority ; which, to my apprehension, would be rather an arbitrary act, even in the whole legislature. Whether this be just or not, your distinction between legislative and judicial power is ridiculous. Many subordinate legislatures exist in the several towns of the kingdom. Every power which is not supreme, cannot be therefore judicial, or negatively not legislative. What if I should affirm, that no existing power in any state is, properly speaking, *supreme* ? Even the authority of parliament is subordinate to the fundamental constitution of the established government. They can make laws, but not legislators. Parliament cannot grant to the house of commons a power of expulsion *in the extent contended for*, because it is inconsistent with the judicial power, which they already possess. For if they can expel *whom* they please, they may declare the consequence to be *what* they please ; and are completely absolute. Such an act would be a renunciation of the trust reposed in parliament, but could not operate to submit the rights of the people to the *will* of any body of men. Men cannot be transferred from hand to hand, like a flock of sheep. Neither does the acquiescence of the legislature always make law, otherwise any one branch thereof, *possessing an absolute negative*, might enjoy what power it's members were pleased to assume. None can judge between this branch of the legislature and the people ; because none are superior in the state. Opposition must at first be made by remonstrance ; and in this the people have sometimes supported the lords against their own representatives, in defence of the constitution. If these means fail, the contest can only be decided by an appeal to the God of Battles. By what authority was James II. expelled from his throne? No written law existed upon this subject. No superior entitled to judge between him and his people. He assumed the legislative

tive power, and thereby broke the original compact; or, in other words, the fundamental laws, from which alone all right to power must be derived. He was, therefore, justly deposed. We cannot doubt but our king, whose ancestors obtained the crown in consequence of such a revolution, will join his people in resisting every attempt of an house of commons to assume legislative power to themselves. The power of dissolving parliaments is the means entrusted in his hands for this purpose; and, to doubt his exertion of such right, if the obstinacy of any body of men should render this necessary, would be a degree of guilt little short of treason to the house of Hanover.

* My Essay was hastily written, and published with little correction; I, nevertheless, find that (misrepresentation removed) there is but one argument in your pamphlet, on the head of expulsion, which has not there received an answer. The power of expulsion in corporations did not escape me; but I avoided mentioning what was obviously inapplicable. I might say that corporation law was established, when the crown exercised a legislative power in almost every part of government; when opinions of judges were easily procured to sanctify an arbitrary act by legal forms; when all foreign commerce was abandoned to the will of the crown; when the idea, that a legislative power over others than their own members might be derived to corporations by a grant from the crown was adopted by parliament, who enacted in the 19th year of Henry VII. "That no trading company shall make bye-laws, which may affect the common profit of the people, unless they be approved by the chancellor, treasurer, and chief justices, or the justices of assize in their circuits." All these arguments I shall not insist upon, for this of corporations is the very instance I should have chosen to illustrate all my principles. The member is always expelled by the body which possesses the legislative power in *that* community, from the consent of all the members expressed by voluntarily becoming such, or, in new corporations, by an acceptance of the charter. This power generally resides in the body at large. In either case it is exactly analogous to a bill of banishment, which I believe you will not pretend the house of commons could enact by their *sole* authority.

* This exercise of legislation by bodies corporate, after the designation of a particular object, has been found from experience to be so liable to abuse, that the court of King's Bench has, with the general approbation of the kingdom, assumed a power of commanding by writ the re-admission of members expelled; and has, by repeated adjudications, reduced this claim to a mere power of declaring a forfeiture of the franchise

chise at common law subject to the revifal of a fuperior tribunal.

There is yet an affertion, not an argument, which may deferve attention. You fay, whether a power to fend an offending member back to his conftituents, for them either to confirm or reprobate their former choice, may not be properly vefted in the houfe of commons, cannot be ferioufly confidered. It involves a degree of ridicule, not to be expreffed. Good Sir! be not outrageoufly wife. The principle has already been adopted by parliament. Decency, therefore, requires we fhould be moderate in our comments. This would be nothing more, than a power in the houfe of commons to do in particular cafes, what the legiflature has done refpecting a general clafs of men. By the place-bill, parliament has declared, that the acceptance of certain offices may make fuch a change in the member, that the people may no longer choofe to truft him: that therefore they ought to proceed to a new election. This act fupposes the right of *choice* in the people. If the power of expulfion is confidered as a right of *election* in the representative body, *who fhall or fhall not fit among them*; if the people muft be contented with a *conge d'elire*, then indeed fuch a limitation would be truly ridiculous. But perhaps you will not affirm this to be the fpirit of our conftitution. For my own part, I fhall be perfectly fatisfied to fee the pretended power wholly abolifhed, and the people governed by *general, equal laws*.

THE AUTHOR.

24. *Letter to Dr. Blackftone, by the Author of the Queftion ftated.*
8vo. Pr. 1s. 6d. Woodfall.

Prefixed to this publication is a republication of Dr. Blackftone's letter to the author of the *Queftion ftated*, which we have already reviewed*. The author of the reply before us has been confidered as one of the main champions for the re-eligibility of Mr. Wilkes after his expulfion, and therefore we look upon his performance as the *ne plus ultra* on that fide of the queftion. We cannot, however, help obferving, that the author's reasoning is confined to Dr. Blackftone's works; and that he has paid no regard to many ftrong arguments advanced againft his fystem by other writers, whofe pieces we have reviewed.

This writer's firft attempt is to feparate the two ideas of jurisdiction and legiflation; becaufe without fuch feparation no rational conception of the prefent queftion can be formed.

* See Vol. xxviii. p. 70.

‘ That it is essential, says he, to every court of law which is competent to try a cause, to *adjudge* and *declare* what the law is, relating to the cause under trial; and that the judgment of such court is binding until it is reversed; that the house of commons being the court competent to try every case relative to the election and qualification of members; what the house *ADJUDGES* and *DECLARES* to be law, in *FACT*, becomes law; and as there lies no appeal to any other court, to reverse their judgment, *that* judgment must absolutely stand as law.—Then let me ask, if the effect of that judgment is altering the *old*, or making a *new* law, what is it but legislation?’

We are afraid that this writer is here a little defective in precision, by supposing the house of commons to be a court of law; but we have not room to investigate this question, nor do we in the least intend to be parties in this dispute. ‘ In cases of election, says he, members of parliament are as mere judges as those of Westminster-hall.’—Is there no fallacy here?—The judges in Westminster-hall try cases of property; that of an election is of a very different nature. The legislation of the house of commons is no more than a precedent; and though it may be afterwards quoted, it binds no longer than the duration of one parliament, and in some cases of one session. But how does the case stand even in Westminster-hall?—We apprehend that if a man was to bring an action there in direct violation of a rule of court, he must be nonsuited. The house of commons made a rule, if we may call it so, that Mr. Wilkes was not eligible during the session of parliament, and therefore the petitions were rejected for disregarding that rule—Are not the cases similar by this writer’s own state of the question?

We are of opinion, that there is no difference between a legal and a parliamentary right, and that the authors on both sides have been a little too profuse in quoting modern authorities. If acts of parliament should be found contradictory one to another, why not opinion and precedents, which are no more than the effects of opinions too often influenced by party considerations, be the same?

This author asserts the freeholder’s right to be a common law, and he thinks it consequential, that the maxims to try that right must also be a common law. This sentiment is not extremely perspicuous. The maxims of a law is the law itself, otherwise the words mean nothing. In treating of the three classes of disabilities, minors, traitors, and felons, Dr. Blackstone says, that though a minor was incapacitated at all times from sitting in either house of parliament by the law and custom of parliament, yet that incapacity is expressly declared by

by the statute of the 7th and 8th of William III. with regard to the house of commons.

‘ The difference, says our author, ‘between these two great authors is, that Sir Edw. Coke does not mention “the law and custom of parliament,” which words are added by doctor Blackstone. But as there was no statute in Sir Edw. Coke’s time ; nor has *ever* been any vote concerning minors, we have Sir Edw. Coke’s authority at least, that the disability of minors, was originally at common law. Take it in doctor Blackstone’s words, that they were incapacitated by the law and custom of parliament ; still, as the incapacity existed *before* the statute, and as there is no vote concerning minors—on what ground is it possible for the doctor to fix this law and custom of parliament, but merely upon the law of the land ?’

This last is a very odd question, and admits of a very easy reply. It may be fixed upon the law of common sense, which is, or ought to be, the same with the law of the land. There might be at that time reasons for such a parliamentary decree. The civil law supposed, as well as our law, incapacities of minors, but the judges dispensed with those incapacities when a minor’s shrewdness made amends for defect of years. The law of England required greater precision. No pretence of a *precox ingenium*, a maturity of understanding, or an appearance of manhood, which was often the case, was to smuggle a minor into either house of parliament, which, by Sir Edward Coke’s testimony, was frequently the case.

This writer, in examining the Journals, is bold to affirm, ‘ that they do not warrant the assertion of any incapacity, being founded merely on a vote of the house of commons ; on the contrary, every incapacity recorded in those Journals, appears to have previously existed in common-law, and the votes are merely declaratory of that common law.’ To prove this, he mentions the case of Mr. Steward, in 1623, a Scotchman, who was not naturalized an Englishman, but returned to parliament ; upon which the election was resolved to be void in law. The resolution was very proper, and yet directly in the teeth of our author’s assertion ; it appears in that very case, that the house of commons thought themselves at liberty to dispense with the common law, in the cases of Levinus Muncke, and Horatio Palevicyne, who, though not naturalized, had been smuggled into the house, and suffered to keep their seats. With what consistency then can this gentleman say, ‘ in clear and strong terms *then* did the house, on this occasion, disavow the power of adjudging a denison capable, whom the law has made incapable.’

Sir Edward Coke, continues he, rejected the authority of those precedents as not being conformable to law.—But we have, in our own time, seen the dictum of a judge, superior to that of Sir Edward Coke, disagreed to by both houses of parliament; and it is very plain that the house had no regard to Sir Edward Coke's opinion in this case. We shall here just put this writer in mind, that at the time when this precedent happened the house of commons was very much out of humour with the Scotch nation in general; and that the affair was mere party-work, appears from the face of the precedent itself. We have not room to follow this author through his other observations upon Dr. Blackstone's Letter, many of which are very severe upon the proceedings of the house of commons in the case of the Middlesex election, which he may have a privilege to treat with greater freedom than we dare assume.

25. *Genuine Copies of all the Letters which have passed between the right hon. the Lord Chancellor, and the Sheriffs of London and Middlesex, and between the Sheriffs and the Secretary of State, relative to the Execution of Doyle and Valine.* 8vo. 1s. R. Davis.

How greatly is the public of England obliged to the patriotic sheriffs of London and Middlesex, for discovering the more than gunpowder-treason, in exchanging, by his majesty's command, the place of executing two condemned felons, who had been guilty of crimes that rendered them peculiar objects of public justice, and required an exemplary punishment, by their being executed near the place where their crimes were committed! As every news-paper has rung peals of praises and thanksgiving for this valuable detection, it would be quite superfluous, if not impertinent in us, to say any thing more upon the subject.

26. *An Appeal to the World; or a Vindication of the Town of Boston, from many false and malicious Aspersions.* 8vo. 1s. Almon.

Some of our readers, perhaps, may think that we have already bestowed too much attention on this subject*; and as this appeal contains nothing new, but fresh declamation, we must refer the reader to the publications we have already reviewed on the same subjects, especially as the matter is now in dependence before a high tribunal, and probably will be carried before a still higher.

* See Vol. xviii. p. 283, et passim.

27. *Brief Considerations on the Expediency of a Plan for a Corps of Light Troops, to be employed on detached Service, in the East-Indies. By a late Officer of Cavalry on the Coast of Coromandel.* 8vo. Pr. 1s. Becket.

The event of our late military operations on the coast of Coromandel, manifests the expediency of cavalry in India. But whether the company can possibly adopt our author's plan, appears to us a matter not easily to be determined. Many reasonable objections against European light cavalry have been urged. Experience has shewn the intolerable expence incurred by the establishment of a small corps, not exceeding seventy men, in Bengal. Their utility not being found to compensate the charge, they were reduced by lord Clive; and we are well informed, that a battalion of sepoy is maintained at less expence. The nature of the climate, and of the service for which this corps is destined, seem, however, the great objections to European light horse. Perhaps it might be an improvement on our author's plan, that natives of the country, with British officers, serjeants, drums, and corporals, were substituted in the room of European soldiers.

28. *A Letter to the Proprietors of East-India Stock. Containing a brief Relation of the Negotiations with Government, from the Year 1767, to the present Time; respecting the Company's Acquisitions in India, &c.* 8vo. Pr. 1s. White.

The sensible writer of this accurate and candid narrative of recent facts, points out to the proprietors of East India stock, the choice they ought to make of directors at the ensuing election. The conduct of the leaders in the late transactions with government is strongly contrasted, and every fact so clearly explained, and notoriously known, that the independent proprietor cannot be at a loss where to place his confidence.

29. *A Review of the Conduct of Pascal Paoli. Addressed to the Right Honourable William Beckford, Esq. Lord-Mayor of the City of London.* 8vo. Pr. 1s. Bladon.

This pamphlet has all the appearance of a catch-penny, great part of it being reprinted from the public papers. The best service that can be done to the Corsican chief is to let him, his actions, and character rest in quiet.

30. *A Political Romance, addressed to ——— Esq. of York.* 12mo. Pr. 1s. Murdoch.

This Political Romance is certainly a misnomer, and the true title of it ought to be the York Races. That such an embryo might drop from the author of *Tristram Shandy* is not improbable, from its manner; but it can never be in the least

entertaining to any reader, who is not perfectly acquainted with the ecclesiastical squabbles about some preferment in Yorkshire. In short, if the whole is not an imposition, we will venture to say, that it never was intended to appear out of the circle of a few friends to the author, in the neighbourhood of the place, where the dispute happened 'about an old pair of cast black plush-breeches, which (says the author) John, our parish clerk, about ten years ago, it seems, had made a promise of to one Trim, who is our sexton and dog-whipper.'

31. *Reflections on the various Advantages resulting from the draining, inclosing, and allotting of large Commons, and Common Fields.* By W. Pennington. 8vo. Pr. 1s. 6d. White.

Though we do not pretend to be competent judges of the subject of this pamphlet, yet every reader must perceive that it is written in a masterly stile, and with an uncommon force of reasoning.

32. *Considerations on the Exportation of Corn: wherein the principal Arguments produced in favour of the Bounty are answered: and the Inferences commonly drawn from the Eton Register are disproved. To which are added, some Remarks on the Expediency of selling Corn by Weight, and not by Measure.* 8vo. Pr. 1s. 6d. White.

This publication is penned with art, address, and spirit, and no doubt will meet with an answer from the patrons of the bounty upon corn. 'If we are (says the author) accused of attempting innovations, we disavow the charge. We appeal to the experience of past times, when wheat and malt were cheaper on an average than they have been since the bounty. It is not our purpose to discourage tillage by destroying so useful a branch of commerce as the corn-trade. On the contrary, we propose it should be free; but let it be left to its natural course, neither restrained by duties, nor forced by a bounty. If we must give premiums, our manufactures have the best right to that indulgence, which, being the only true supports of industry and population, must raise or lower the value of land in proportion as they flourish or decay.'

33. *A new History of Scotland; from the earliest Accounts to the present Time.* By John Belfour. 12mo. Pr. 3s. 6d. Dilly.

This is such a history of Scotland as may be formed from a copious index of a larger performance of the same kind. Whether such a person as John Belfour exists, is of no importance. The author, in his account of Mary queen of Scots, the Reformation

mation in Scotland, Charles the First, and his conduct in Scotland; and various other passages, point him out, whoever he is, to be a staunch presbyterian; not to mention his invectives against archbishop Sharp, who was most infamously murdered by that party. The publication itself is so superficial, that we can scarcely look upon it as an object of historical criticism.

34. *The Court of Alexander. An Opera. In two Acts. As it is performed at the Theatre-Royal in Covent-Garden. 8vo. Pr. 1s. Waller.*

In this piece Mr. G. A. Stevens, (author of the *Lecture on Heads*, a production universally approved by the good people of these kingdoms) directs his humour, of which he is allowed to possess a great share, against the absurd taste which still prevails for serious Italian operas. For this purpose, he introduces great personages speaking low and absurd dialogue, to fine musick.

As a specimen of the author's talents for this droll manner of writing, we shall select his description of Orpheus.

‘ Orpheus was musick-master to the woods,
Gave groves a gamut, put in tune the floods;
He made tall trees a minuet-step advance in,
Taught hedges hornpipes, shrubberies country-dancing;
For every reptile he had songs and jigs,
And symphonies compos’d for Guinea pigs.
For weazles and rats,
He had both sharps and flats,
For dogs barking Largo and Affetto;
From the grinding of knives,
And the scolding of wives,
He compos’d a Dismallo Duetto.
He made of frogs croaks,
And the kawing of rooks,
And cats caterwawling, Arpeggios;
Found in D, that cocks crow,
Bulls found G, below,
And sucking pigs squeak out Adagios.’

35. *The Sultan: or, Love and Fame. A new Tragedy. As acted at the Theatre-Royal in the Hay-Market. 8v. Pr. 1s. 6d. Bell.*

This performance is built upon a noted event in the Turkish history, which has been greatly embellished and misrepresented by novellists. It contains many lines and sentiments that would not disgrace the best of our modern tragedies; and if presented on a French stage, for which it is entirely

calculated, it may very possibly, as the saying is, pass muster with applause. The cloathing so high a spirited prince as Osman was, in the habit of a sneaking dervise, is improper. In other respects, the characters are not ill supported; but we believe the piece itself never could succeed on an English theatre.

36. *The Rider; or the Humours of an Inn; a Farce of Two Acts: as it has been acted with general Approbation, and was intended for the Theatres in London.* 8vo. Pr. 1s. Nicol.

This is the production of some author who is run theatrically mad.

37. *Poems on several Subjects. In two Vols. By John Ogilvie, D. D.* 8vo. Pr. 10s. 6d. Pearch.

These two volumes contain an Essay on the Lyric Poetry of the Ancients; the Day of Judgment, a Poem; Odes to Melancholy, the Genius of Shakespeare, Time, Sleep, Evening, Innocence; Providence, a poem; Solitude, or the Elysium of the Poets, a Vision; Paradise, a Poem; an Æolian Ode; and about seventeen other pieces of less importance.

In this edition, the author has enlarged his critique on lyric poetry, with observations on some fragments of antiquity, which had not fallen into his hands when that Essay was first written. In the poem intitled Providence, he has made several corrections, and improved the argument, particularly in the second book, where it was defective, by entering into a detail of some length.

Several of the pieces in this collection have not been printed before: but these are of the more inconsiderable kind. The capital productions, such as, The Day of Judgment, Providence, Solitude, Paradise, &c. have been already mentioned in our Review, and are so well known, that it would be superfluous in us to detain our readers with a longer article on this occasion.

38. *Fables for Grown Gentlemen: for the Year 1770.* 4to. Pr. 2s. Doddsley.

Whoever has read Dryden's, Swift's, Prior's, and Gay's performances, in fable, must have observed the keen satire, and striking moral, which every tale contains; not to mention its pleasing harmony of numbers. We do not remember that party, or temporary Billingsgate, ever entered into those masterly compositions. They are generally directed against foibles, levities, or vices. Even Gay's disappointments at court never provokes him beyond the Hare with many Friends, and is applicable to numerous cases that happen every day. Our fabu-
list

list is a kind of a Drawcanfir. He treats of politics, Yorkshire petitions, Middlesex elections; and in one of his fables he even abuses the Reviewers. His versification is uncommon affected; and the merit of his performance may be seen by the following specimen, with which our readers must depart wonderfully pleased and improved.

‘ Let him alone; he’s a Reviewer,
By such vile trash he gets his bread;
And for that reason, *soyez seur*,
He well deserves a broken head.
A flea out of a blanket shaken,
A bloody-minded sinner,
Upon a taylor’s neck was taken,
Marauding for a dinner.
The flea attempted a defence,
The damage was so small,
That the offence
Was next to none, or none at all;
And furthermore, to save his life,
Pleaded his children, and poor wife.
That’s not the case, the judge reply’d,
The harm is small, ’tis not deny’d;
You did your worst, and had your fill;
Die then, said he,
Unrighteous flea,
Not for the deed, but for the will.’

Before we dismiss this poet, we must observe, that he is not only fabulous, but oracular; and it would puzzle the best head in England to find out the smallest meaning in many of his poems.

39. *The Auction, a Poem: a familiar Epistle to a Friend, &c.*
410. 21. Kearsly.

While we allow that this writer’s manner is easy, and his versification smooth, we can by no means find out the *cui bono* of his poem, or what purpose it is intended to serve. The god of silence surely is a very strange kind of guest in an auction-room, and a very improper retailer of Mr. L——d’s small talk, and that of his company. The unprovoked abuse thrown out against the noble head of the law, two great dukes, and some other persons of distinction, defeats the end of his satire, where it is just and happily aimed, as it is in some passages of the poem. The whole, however, is written with too great a share of ridicule and sarcasm, ever to produce the ends of amendment and reformation.

40. *The Cobler's End. A Tale. Addressed to a Friend.* By Solomon Partridge, Junior. 8vo. Pr. 1s. Fell.

This is intended as a moral tale, and contains the story of honest cobbler Crisp and his wife, who were so happy and contented a pair, that their landlord at his death left them 500 l. a year. This generous legacy ruined them. They left their trade, came up to London, fell into the hands of sharpers, and died not worth a shilling, in madness and despair. The author, in a few passages discovers some humour, but his rhimes are often intolerable.—*Dumb and tongue—interwen'd and seem'd—game and again—undone and some*, and the like, which are very disagreeable in a poem: where the harmony of the rhimes often constitute one of its chief beauties.

41. *An Elegy on a most excellent Man, and much lamented Friend.* Folio. Pr. 1s. Walter.

The merit of this performance lies in delineating an amiable character, and expressing the language of the heart with an easy, natural simplicity.

42. *An Elegy on the unexpected Death of an excellent Physician, the justly admired John Martin Butt, M. D. Inscribed to his afflicted family.* By a sincere Mourner. Folio. Pr. 1s. Walter.

The character of the foregoing elegy may be applied to this composition. Both of them are offerings at the shrine of friendship, by a lady; who, on former occasions, has appeared with reputation in the commonwealth of letters.

43. *A Letter to the Authors of the Monthly Review.* 8vo. Pr. 1s. Flexney.

The treatise intitled, Explanations of some difficult Texts in the New Testament, was censured with great severity by the Monthly Reviewers. In this Letter, the author endeavours to shew, that there is neither ingenuity nor candor in their criticisms on his performance. We do not apprehend, that his remonstrance will be thought very interesting by the generality of readers, who are not concerned in this dispute; but it is written with temper, and will do him no discredit as an author. Our readers will find a very particular, and we hope an impartial account of the work in question, in our Review for September, 1769.

44. *Protestant Armour: or the Church of England Man's Defence against the open Attacks and artful Insinuations of Popish Delusion.* 8vo. Pr. 4s. Robson.

There are no topics in divinity, which have been more frequently and thoroughly canvassed, than the subjects of dispute between

between the Romish and the protestant churches. We have had many excellent tracts, in which the errors of the former have been clearly and effectually refuted. But some of them are gradually sinking into oblivion; and others are only to be found in the works, perhaps, the voluminous works, of their respective authors. This writer therefore very reasonably concluded, that there are many people, who would be glad to see the several points of this controversy thrown together under one view, and to be furnished, at an easy expence, both of time and charge, not with mere puerile instruction, but with substantial knowledge and manly reasoning; such as may enable them to defend themselves against the artful attacks of their adversaries, and assign a proper reason for their dissension from the church of Rome.

In this light, the work before us, as it appears to be drawn up with propriety and judgment, may be extremely useful in protestant families.

45. *Duae Dissertationes: in quarum Priore probatur, Variantes Lectiones & Menda, quæ in sacram Scripturam irrepserunt, non labefactare ejus Auctoritatem in rebus, quæ ad Fidem & Mores pertinent: in Posteriore vera, Prædestinationem Paulinam ad Gentilium Vocationem totam spectare.* A Thoma Edwards, S. T. P. Aul. Clar. Cantab. nuper Socio. 8vo. Pr. 2s. T. Payne.

In the first of these Dissertations the learned author has proved, that the various lections and mistakes which have crept into the text of the Old and New Testament, do not affect its authority in matters of importance.

In the second he shews, that the predestination spoken of by St. Paul wholly relates to the calling of the gentiles into the Christian dispensation.

What the author has advanced upon these topics is rational and judicious.

46. *Miscellaneous Thoughts of an universal Free-Thinker.* 8vo. Pr. 6s. Woodgate.

This volume is the composition of an uncultivated genius, who, in the course of three or four hundred pages, has thrown out some rational observations, but a much greater number of crude and incoherent effusions. The following quotations will be sufficient to gratify the reader's curiosity:

'The man whose regards are wholly turned upon this world, walks through it blindfold, or rather like one with distempered eyes, which beholding the flame of a single candle, can see nothing but merely a bundle of rays that cast a light so fuliginous and confused, he is forced to shut his eyes speedily for present ease and relief, owing to that multiplicity of crossing

and twisting rays which withdraws the object itself quite out of sight, and renders it of no more use than were there not any such placed before him: whilst the steadiness and simplicity of a Christian's view in descrying truth, assuredly finds both *what* it is, and *where* it is, from whom their Lord will never remove his candlestick.

This is one of our author's brighter sentiments, yet, through the whole, his ideas are confused, and his language ungrammatical.

A specimen of what he calls first and second thoughts.

1. *Recurre a Deo, non est philosophari.*

* To have recourse to God in argument, you know, is not philosophy.

2. To what, or to whom, should we have recourse but to God, so very certain as it is that no kind of philosophical reasoning can help men to a jot of true knowledge, in many things daily passing before their eyes; they must wait with patience till they come to that abode where all such shall be laid open to their view, where there will be nothing wrapped in covers, either single, or double, or tenfold, as they have hitherto been presented to the dim eye-sight of human creatures at this their first birth; let them then no longer set up themselves for perfect and adequate judges of their Creator's dealing with them either here, or hereafter, especially in so fleeting a term of their existence, but firmly conclude that in this short duration were we afforded ever so little knowledge concerning our future and eternal state, we should always be careful that we lose not one jot of that little, since 'tis all sufficient for us undoubtedly, while remaining on earth, therefore ought to be esteemed as precious as the polar star in navigation, it being the sole guide which steers our vessels into that safe harbour whither the wise incessantly labour to arrive at last.

By the Latin sentence, which introduces this observation, it is evident, that the learning of this free-thinker has not extended to Lily's grammar. At the conclusion are some poetical reflections on infidelity, credulity, flattery, truth, repentance, &c. in miserable rhyme.

47. *Twelve Sermons on the most interesting Subjects of the Christian Religion, preached upon several Occasions, by Haddon Smith, Curate of St. Matthew, Bethnal-Green. 8vo. Pr. 3s. 6d. in boards. Turpin.*

These discourses are of the practical kind. They seem to be juvenile compositions. The language in many places is incorrect: but the author's manner is lively, and his meaning perspicuous. In a word, though they will not bear a critical
exa-

examination, they may be read with advantage by persons who are serious, and well-disposed, and capable of receiving benefit by sermons.

48. *A Treatise on the Existence of a Divine Being from all Eternity. To which is annexed a succinct Treatise on the Immortality of the Soul. Illustrated to Demonstration.* 4to. Pr. 1s. Wilkie.

The author of this tract appears to be a pious, well-meaning man; but is a very indifferent writer, and a worse metaphysician.

49. *Religious Exercises recommended. Or Discourses on secret and Family Worship, and the religious Observation of the Lord's Day. With two Discourses on the heavenly State, considered under the Idea of a Sabbath.* By Job Orton. 12mo. Pr. 3s. Longman.

These discourses are plain and familiar, and contain many useful directions of a practical nature. They are chiefly intended for persons of ordinary abilities, in the lower stations of life; and to these, if read with attention, and an honest inclination to improve, they may be of excellent use. The author appears to be actuated by a spirit of rational piety, and a sincere desire to promote the most essential interests of mankind.

50. *An Exposition of the Catechism of the Church of England, by Question and Answer.* By Thomas Vivian, Vicar of Cornwood, Devon. 12mo. Pr. 3s. Dilly.

Mr. Vivian observes, that among all the expositions of the church catechism, which he has known to be put into the hands of young persons, it is difficult to find any calculated to answer the main purpose, that of teaching young and ignorant persons what they shall do to be saved. This complaint, he says, having been made by many persons, gave occasion to the present attempt.

Few authors, we believe, who have written upon the catechism, have attended more minutely than Mr. Vivian to every article, or have taken greater pains to confirm those articles by passages of scripture.

In points of controversial divinity, he generally follows the sentiments of our reformers. These it is possible may be right; but, in some instances, it is more than probable they are wrong. If so, a work of this kind will have a tendency to propagate and establish systematical errors. Fragments of scripture may be easily collected; and, with great plausibility, applied to the defence of absurdities. It is the safest way to learn the doctrines of christianity from the scriptures themselves;

selves; and these may be read with as much facility as a tedious compilation of this nature. If an exposition of the catechism is really wanted, we would rather put it into the hands of 'young and ignorant persons' such a little manual, as that which was published some years since by Mr. Lewis, than one which is six or eight times larger in size, and fraught with a great number of positions and doctrines, which, if not erroneous, are certainly above the capacities of children.

51. *A Letter to the Rev. Mr. T——y. Being an Enquiry into his Conduct, respecting his late unchristian Treatment of the Author of a Pamphlet entitled, "The Notion of Eternal Justification refuted," &c. on two successive Sundays at the L—k Chapel.* 8vo. Pr. 3d. Dilly.

The author of this letter complains, that Mr. T——y, in some of his discourses at the L—k, where this gentleman likewise attends, had treated him and his pamphlet on justification (because it did not coincide with his own opinion) in a very illiberal manner; representing the writer under the ludicrous image of 'a child, of about four years old, with a straw in his hand, running after a man, and striking him with it upon the back; as a luckless boy coming hopping in, mounted upon printed files; and as a little cur, running after a man on horseback, and barking at the horse's heels.'—Language of this kind was undoubtedly unbecoming a divine in the pulpit; and if Mr. T——y actually expressed himself in these terms, this gentleman has a right to complain. If we had not his authority for believing that this was really fact, we could not have imagined that such expressions should have ever been heard in a congregation of saints; or that

"So much dudgeon dwells in heav'nly minds!"

52. *The Blessedness attending the Memory of the Just represented; in a Sermon preached at Hackney, in Middlesex, Nov. 12, 1769, upon occasion of the much-lamented Death of the Rev. Mr. Timothy Laughier. By Andrew Kippis, D. D.* 8vo. Pr. 1s. Buckland.

This is a pious and useful discourse; and is written with that accuracy and elegance which appear in all the compositions of Dr. Kippis.

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53. *To the Authors of the Critical Review.*

GENTLEMEN,

GIVE me leave to inform you of a mistake, into which you have been led, indeed almost unavoidably, in the account which you have given, in your Review for July last, of the very
learned

learned and ingenious Mr. *Michaelis*'s dissertation *On the Influence of Opinions on Language, and of Language on Opinions*. You tell us, that 'the translation, *which is now presented to the public*, was revised by Mr. *Michaelis* himself, and was enriched by him with some considerable supplements.' No doubt you thought you had good authority for saying this, as you took it very exactly from the preface prefixed to the translation: and no one, uninformed, as I suppose you were, of the true history of this publication, could have understood this preface otherwise than you have done. Yet the whole of your account above transcribed is a mistake. I can assure you, that Mr. *Michaelis* never saw one word of this translation, till several months after it was published; he knows not who the English translator is; he never had any correspondence with him; nor did he ever communicate to him, either directly or indirectly, any supplement to his own work. The truth of the matter is this: the translation lately presented to the public is a translation at second hand; it is translated from the French translation; the preface is the preface of the French translators, translated into English. Of these very material circumstances not the least notice is given. The reader therefore will of course suppose, that the translation was made from the original German, and that the preface is the preface of the English translator. By this disingenuous concealment of the truth, not only the purchasers of this translation are imposed upon, and the public deceived; but great injustice is done to the author of the dissertation, who thus becomes responsible, in the opinion of the English reader, for all the imperfections, whatever they may be, of the translation. I speak only on supposition, not having had leisure or opportunity to enter minutely into an examination of this matter: but if the translator should perchance have fallen into mistakes, inaccuracies, obscurities; it will all be imputed to Mr. *Michaelis* himself, the supposed revisor of this translation; the supposed approver of it, as conveying accurately and correctly his own sense.

But further, there is another circumstance, which I must beg leave to explain to you, respecting the style and composition; in regard to which, the author may probably think, that his dissertation cannot appear to any advantage in this new English dress. The dissertation was written in the German language. The French translation of it was undertaken voluntarily by two eminent writers, in all respects capable of performing the task with accuracy and elegance; *Monf. de Merian*, and *Monf. de Premontval*: and they submitted their translation in MS. to the author for his revision. The French language differs very greatly from the idiom of the German: and not only so, but it is tied
up

up to such strict rules, it has so many niceties and delicacies, with regard to the turn of the expression, and the form of the period, that it is extremely difficult, if not impossible, to give a very close, and at the same time an elegant translation, from almost any language into French. The translators themselves complained to the author of the very great constraint (*la gêne excessive*, to use their own expression) which they lay under in this respect. They were therefore obliged to take considerable liberties with the original, in regard to the expression and composition, in order to make the discourse appear graceful and agreeable in their own language: and this they might very confidently and safely do, as they wrote under the eye of the author, who would be sure to note and to rectify every the least deviation from his true sense. This advantage the English translation has not enjoyed: and moreover it labours under a peculiar disadvantage. A close translation, made at second hand from a free one, must carry with it a strong tincture of the medium through which it has passed; at the same time that it has no chance of recovering any thing that may have been lost of the native and genuine colour of the first composition: in this case especially, where the French language, equally discordant from the German and the English, stands in the way between both, and intercepts the natural communication of those two sister languages; which would have run immediately one into the other, with great facility and exactness, and with very little alteration of the form, or diminution of the spirit, of the original. In fact, I have been informed by a learned foreigner, (than whom no one can be supposed to be a better judge in this matter, or to enter more readily and intimately into the meaning of the author) that, in reading this translation, he met with many passages which he could not understand, without having recourse to the French translation; and that those very passages, which appeared to him hard and obscure, and that merely from being literally rendered from the French, would have appeared easy and graceful in English, had they been literally rendered from the German.

By publishing this in your next *Review*, you will do justice to Mr. Michaelis, to yourselves, and to the public; and oblige,

Gentlemen,

Jan. 12,

Your humble servant,

1770